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THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

JULY, 1824.

ON THE PRESENT STATE OF THE
JEWS.

To the Editors of the Jewish Expositor.

No. II.

Gentlemen,

Not to take up time or space with any preface, I observe, that it is necessary to consider the real state of the Jewish people at this day, before we can form wise, and proper plans for promoting their spiritual welfare. On this subject a great variety of facts have been already given to the public, principally through the medium of the "Jewish Expositor." Yet, it is evident, that very few persons have any clear idea of the real state of that peculiar people at the present time. Thus far, most men have been content with the mere vague notions and prejudices handed down from generation to generation, and, without enquiry, have connected the name of Jew with every thing contemptible and sordid, ignorant, superstitious, bigotted, and depraved. And with nothing better than the mere remnant of those old and vulgar prejudices, do thousands, even of religious people, and in this age of curiosity and enquiry, oppose every argument that

can be used to excite them to feelings of compassion, and earnest endeavours in behalf of these wandering exiles, who are perishing in their enmity against the only name given under heaven among men, whereby we must be saved. It is a disgrace to the pretended liberality and illumination of the age, to hear the superficial manner in which objectors to the London Society will talk; especially when it is evident, that the simple question, "How much do you know of the Jews from personal intercourse, or from thorough investigation of any sort?" would quickly dash the confident tone which they assume.

It is allowed, that the Jews generally are in a state of very deep intellectual and moral degradation. Whether this opinion be the result of enquiry or not with most of those who hold it, it is not here material to consider, as though it may be only a *guess* with many it comes so near the truth, that little is to be added to, or taken from, the received opinion upon this point. Only that, perhaps, we are too apt to form our opinion of the whole nation from the lowest classes, and to speak as if there were no distinctions. It must,

also, be admitted, that taking the aggregate of nominal Christians, (which is the only fair comparison) the Jews are not so much below the prevailing standard of morality as some are apt to imagine. *We* have no reason to boast over them, but rather to be humbled and ashamed, that so many professors of Christianity (whose baptismal vows are recorded, both in earth and heaven, only to their added condemnation) furnish occasion to the Jews to say, *We do not see that you Christians are any better than ourselves.* Alas! in some respects (the observance of our respective Sabbaths especially) much worse! In Great Britain, the standard of morality is higher, considerably, than in other nations, and therefore, the Jews appear to some disadvantage; but, I could name countries, professedly Christian, in which the advantage would be found upon the other side.

This, however, I speak to the shame of professing Christians, and by no means to the honour of the Jews; who, (if we take the Scripture standard, as it behoves Christians always to do, in making our estimate of characters and circumstances) are certainly as far removed from the *holiness*, as from the *faith* and *hope* of the Gospel. Except a few instances of Pharisaical, or even Essenistical strictness, (which latter are occasionally to be met with) the very standard of morality is shockingly low. Gross licentiousness, worldly-mindedness to the last degree, and very loose ideas on the subject of honesty, (especially in their dealings with Christians) prevail almost universally among them: pride, obstinacy, rapacity, are their own sins. Among themselves they quarrel and wrangle without end, and it is a rare

thing to hear one Jew speak well of another. It is peculiarly awful, on visiting places where they inhabit in multitudes, to observe in what broad and legible characters, "*All for this world, and nothing for the next,*" is written upon every face. It is not as if they were a people who never had been otherwise, from their beginning till this day; but it is *Ichabod, the glory is departed*—a plain and legible curse inflicted *now* upon a people, who *once* were highly blessed, which is discernible in all the circumstances of depravity, filth, and wretchedness, which distinguish them. Some distinction must be made in favour of the Portuguese Jews. These are more fair in their dealings, more polite and friendly, on the whole in better circumstances, and have the advantage in respect of external appearances; but, I fear, in other respects, and in all that is comprised under the awful terms *ungodliness* and *sensuality*, they are, perhaps, as bad as the rest. But, (observing this distinction, though it is not a very broad one) it is affecting to learn that, on going into large towns, in which the objects of wretchedness are many, the most miserable objects which meet our eyes will, commonly, be found to be Jews. So that the information I have several times received, on enquiring about the Jews in particular places, has been of this nature, "There are so many families here, but so poor and miserable, that we cannot conceive how they live."

I have passed, I see, before I was aware, from the consideration of their vices to that of their miseries: but the two things are intimately blended, and unite in crying out to our feelings of Christian compassion. To their vice and

misery, must be added, some consideration of their *ignorance*. I could name towns on the Continent in which there are thousands of Jews, as ignorant as the savages in the middle of Africa, wandering about the streets half-naked, half-starved, and half-brutified. These, of course, are the very lowest class, and as far as I have been able to observe, there are scarce any of the Portuguese Jews who are sunk so low; among *them*, education appears to have been more generally attended to. But multitudes of the German Jews, who have been taught to *read* the Hebrew, do not understand the language. Perhaps not one in twenty of those who read the character, has any real idea of the meaning of what he yet thinks it a meritorious service to pore over. Many who pass for persons of superior education among their brethren, and are not a little puffed up on account of their learning, when they come among Christians, betray a degree of ignorance upon the commonest points of information, that is both lamentable and surprising; and, in the midst of general conversation, when you borrow an illustration from those parts of the sciences which are known as matters of course, by every person that makes the least pretence to a liberal education, you will be astonished by an answer, which shews that they have no notions on these points but what are borrowed from the Talmud.

I rejoice, however, to add, that this refers to a state of things which is drawing to an end. There is every reason to hope that a considerable improvement will be manifest in the next generation. The bulk of the people seem to have been long content to remain

in their ignorance, and their Rabbins have been desirous of keeping them in darkness: but it is one of the signs of the times in which we live, that the Jews, in general, are becoming desirous of improving the education of their children, and in this, (as well as some other respects still more important) are shaking off the yoke of Rabbinical bondage.

But, while I can do little more than confirm the received opinion of the depravity and ignorance of the Jews, I have more important remarks to offer in reference to some other points, on which the general opinion is more especially a mere traditional prejudice derived from ancient days, without the least idea of enquiring into *present* circumstances. We are apt to take for granted, not only that the Jews are generally very depraved and ignorant, but, also to imagine, that every Jew is a superstitious disciple of the Talmud, furiously bigotted against all opinions and modes of faith but his own. It is very possible, that thirty or forty years ago, it might be very difficult to find any number of Jews who were exceptions to this character of blind, obstinate, superstitious bigotry so commonly assigned them; to meet with a Jew who would have done any thing but stamp, spit, and curse, at the very mention of the name of Jesus of Nazareth, might have been no easy matter *then*. But, to conclude that, therefore, this character must be equally prevalent *now*, and *still* universal, proves nothing but the ignorance and prejudice of those who take this for granted. Not that it is, by any means, difficult to find multitudes of Jews who still answer exactly to that character; but there are, also, multitudes to whom

it does not in the least apply. In respect of superstition and bigotry, a mighty change is taking place, and this in various ways.

1. *From mere ignorance, worldliness, and utter carelessness on the subject of religion altogether*; as in the case of a Jew mentioned in the last Report, who knew nothing more of Judaism than that, when it thundered and lightened, the Jews were accustomed to open their windows, expecting the Messiah to come in a storm. Such instances of utter ignorance among this people are far from uncommon. And, in such cases, it is evident that, whatever resistance to the Gospel may be found, it arises *not from Judaism*; it is, therefore, vain to talk of greater difficulties in dealing with *such Jews*, than with others who are in a state of total ignorance, on the subject of religion altogether. We may be allowed to say of this class, that with them *Jewish* superstition and bigotry have died a natural death. But, if we consider them *as human creatures*, does not this state of forlorn ignorance respecting all that is most important to be known, cry out loudly to our feelings of humanity and Christian compassion? If we consider these poor wretches as the children of Abraham, Isaac, and Jacob, from whose fathers is derived all the knowledge of true religion which exists in the earth, yea, whose fathers once were the only repositories of divine truth, what can be more affecting than this awful ignorance?

2. In the more educated classes, a change is now taking place, *from the progress of scepticism and infidelity*. Perhaps it might be said, that *the majority* of the more educated classes among the Jews, believe as little of Moses as they do

of Christ. This has partly arisen from knowing their own religion only through the medium of the Talmud, and from the mere revolting effect of the many gross absurdities which it contains. When this has been the origin of their unbelief, I must be allowed to contemplate these unbelievers, (simply as such) not with any of those feelings which are commonly (and often to a most uncharitable excess) connected with the name of *Infidel*, but with sentiments of unmingled compassion: while I consider this as a favourable symptom in their case, inviting, most urgently inviting, our attempts for their conversion. It is, surely, a proof of deliverance from the shackles of mere educational prejudice, that a man rejects the Talmud; and, (if he knows nothing else from which to derive religious opinions at all) is it not high time that Christians should give him something better, and put the pure word of God, the unadulterated records of eternal truth, into his hands?

With others, it must be acknowledged, that scepticism and unbelief proceed from a foul and abominable source: from an affectation of reading the works of French and German Infidels, from a proud conceit of becoming *enlightened*; and is mingled with all the self-conceit, contempt, bitterness, profaneness, licentiousness, and free-thinking, which characterize Infidels of the French school, and have connected a just feeling of disgust in every honest mind with the very name of such. In this class are to be found multitudes who make great pretensions to learning, refinement, politeness, tolerance, &c. who are ashamed of the name of Jew, aspire to honours, emoluments, and the society of those

Christian Sadducees, who set as little store by their baptism, as these do by their circumcision. Of such was Bonaparte's sanhedrim principally composed. Far be it from me to confound the former class of unbelievers with men who have German illumination and neology, and the principles of the French revolution, written in every feature of their countenances, and loudly proclaimed in the whole course and tenour of their lives; and who think that, because they are privileged to live in the *nineteenth century*, they have, therefore, right and title sufficient, to be more preposterously wicked than their fathers could ever contrive to be; and this, under the high sounding names of wisdom, philosophy, illumination, and toleration. Yet, one remark I may make in reference to all the unbelieving Jews (of whom, alas! the number is daily increasing) that, be their state more or less awful in comparison with one another, they none of them fell into that state, which at the best every Christian must regard as very awful, all at once—but, deserting the faith of their parents (which we will allow to have been superstition and credulity, if you please) by steps more or less rapid, they have passed from Talmudical bigotry, into scepticism, deism, and, many of them, into atheism itself. Such a change does not take place in a moment; and I would, therefore, ask every thinking man: In the progress of that lamentable declension, was there not, with each of these individuals, some period when, (if a true Christian, whose mind was abundantly enlightened, and whose heart was warmed from above, had proposed to him in its simplicity and beauty, the pure Gospel of

Christ) he was not in a frame of mind peculiarly favourable to the reception of those blessed truths and consolations? With thousands, yea, tens of thousands, that precious moment is passed irrecoverably and for ever; and being now warned and called to the work, do Christians deem it consistent with their duty to their Redeemer, or to their fellow-creatures, to let that moment slip with thousands and tens of thousands more? because they choose to imagine, that the time for the conversion of the Jews is not yet come; which (even if they could prove it true) is nothing to the purpose, unless they could also prove, that because it is not the season *to reap*, it is, *therefore*, no season *to sow*!

It surely speaks for itself that, with the unbelieving part of the Jews, we have little opposition to encounter, from the superstition and bigotry which are commonly connected with the name of that people, and which may properly be called *Jewish*. Something of this, indeed, will be sometimes *assumed*, from a desire of keeping up appearances among their brethren, or to escape from the force of an argument which they see no other way of evading. And, there may be a great deal of *infidel* absurdity, credulity, and superstition, and of *infidel* self-confidence, prejudice, and bigotry to contend with. But all this is entirely distinct from that *Jewish* superstition and bigotry, which is commonly supposed to be the chief obstacle to our attempts for their conversion. And, there is sometimes to be found among this portion of the Jews, a certain affectation of liberality and candour, and even of a disposition to search after truth, which gives a missionary, favourable opportuni-

ties of conversing with them, without any fear of that violence, which, fifty years ago, almost every Jew would have manifested, if a Christian had offered to enter into argument with him; or of hearing those shocking and absurd blasphemies, to which they would, perhaps, have had recourse, when argument failed.

3. But, it is not only among the ignorant and unbelieving Jews, that the decline of superstition and bigotry is discernible. That many who remain, in other respects, strict Jews, are weary of the Rabbinical yoke, and will acknowledge the greater part of the Talmud to be nonsense, is, also, apparent from many circumstances, which occur in the course of personal communication with them. Indeed, the Talmud, on the whole, is far less known and studied among them than is generally supposed, and there must be a considerable change taking place among them in respect of the study of that book; resulting partly from their increased communication with Christians, and greater attention to what would be considered among us as parts of a liberal education; and partly from the operation of a multitude of causes, which it would be tedious to enumerate, and which it is our wisdom to view in subservience to that wonderful Providence, which regulates and controuls them all.

In confirmation of this, let any person only consider, impartially, the manner in which the missionaries of the London Society have been received, by all classes of Jews in every country. Is it not evident, that even *single instances* of that enmity and bitterness, which many suppose to be *universal*, are rare? Converted Jews, in going forth among their brethren,

experience, indeed, a good deal of contempt, hatred, and persecution, (though not *always*, as the journals of Wolf abundantly testify) but I have yet to discover a single instance of a Christian missionary experiencing any thing like violence, except where it was the plain consequence of the injudicious, and offensive manner in which he had conducted himself. But, let a missionary go forth (as it is most needful he should) in the spirit of love and meekness, and he will find, that the true concern for the house of Israel, which his devotion to this work implies, will conciliate affection and attention, beyond what he would find from the majority of nominal Christians, did he attempt to urge *them* to the consideration of their everlasting concerns. Too long, indeed, those who bear the Christian name, have been accustomed to treat every Jew with contempt and enmity, and have thus excited all the bad passions of his nature: but how unfair and absurd is it to charge upon them, as an insuperable obstacle to all attempts for their spiritual benefit, that temper which is the mere result of our own unprovoked misconduct, and unchristian demeanour towards them! Speak to them in love, and with that judicious arrangement of topics which a knowledge of human nature, and of the Jewish character in particular, will suggest; (and which is only following the example of the great apostle, whom no one can accuse of want of Christian faithfulness, but who became all things to all men, if by any means he might save some) and I never met with a Jew who would behave in an unfriendly manner.

That there is a disposition among them to friendly communication with Christians in the com-

mon concerns of life, is evident from a variety of circumstances: nor can any thing be more striking upon this point, than the anecdote detailed in the last Report, of a professor of divinity, in a Christian university, who was invited to superintend the examination of the Jewish children; and, afterwards, permitted to address them in the Synagogue, (15th Report, p. 38, 39.) How far this friendly disposition goes in some cases, (and in a place where the Jews had been accused of a peculiar bitterness against Christians, and all their attempts) is yet more remarkably (may I not say *wonderfully*?) exemplified by the circumstance of one of the Society's missionaries being, in a manner, permitted to *preach* in the Jewish synagogue at Nieuwied, as reported in the Expositor for October, p. 399.

I am, also, credibly informed, that in many towns upon the Continent, the Jews have formed literary societies, to which Christians, and even Christian ministers, have been invited, and opportunities afforded them of presenting theses upon moral and literary subjects, which is, at least, opening a wide door for the reciprocations of friendship; and for opportunities of increasing information respecting the Jews at large.

To these hints of the general disposition to friendly intercourse with Christians, I will only add two anecdotes, which more directly prove the decline of bigotry among very strict Jews.

The one will not be new to all your readers: it refers to a physician in one of the towns of the Netherlands, who is a very strict Jew, and observes, daily, forty-eight Talmudical ceremonies, (upon which, I suppose, he builds a pharisaical

righteousness of his own) and who is, in all his dealings, an upright and amiable man. The place in which he resides is peculiarly favoured with the faithful preaching of the Gospel; and thus, the ministers have had frequent opportunities of meeting him beside the death-beds of true believers; and when he has seen their faith, and hope, and love, and joy, and peace, in view of the immediate approaches of the King of Terrors, he has laid his hands upon his bosom, and testified, with tears in his eyes, that he had no doubt they would receive the end of their faith, even the salvation of their souls. How far this is consistent with his own pharisaical Judaism is another question; but a more complete absence of Jewish bigotry in a very strict Jew, could not well be conceived.

The other, I believe, will be new to all your readers: but, should it be desired, I can give references, which will enable you to ascertain the fact, if any one is unwilling to receive it on anonymous testimony. In a considerable city upon the Continent, more than a year and a half ago, a very respectable Jew, a man of education and property, had made known his intention of being baptized. In the same place were about nineteen Jews, living in a remarkably strict observance of all the traditions of the elders, approaching, in their whole manner of life, to the ancient sect of the Essenes. The chief of this little society called upon the person I have mentioned, to expostulate with him upon his desertion of the faith of his fathers, and produced a multitude of objections against Christianity. He was earnest, and much affected, but betrayed nothing like the bitterness of Jewish

bigotry; and finding our convert fixed in his resolution, and that, indeed, from inward conviction, and *a firm belief of all the promises made to the fathers*; though he had utterly failed in his design, he went away *rejoicing that he had yet found faith in Israel.*

These, it may be said, are but detached anecdotes: but take them in connection with the disposition to friendly communication, which is almost universally observed, and with the manner in which the Missionaries of the London Society have been generally received, and they tend to prove, that even among strict Jews, there does not now exist, by any means, that bitterness and bigotry of spirit, which is commonly supposed.

4. But it is still more important to observe, that superstition and bigotry are declining, *because many of the Jews are no longer satisfied with Judaism.* This *unsatisfied feeling* exists in very different degrees; and in some cases, is nothing more than a consequence of that restless disposition which is strongly characteristic of this people, and is noted as such in the sure word of prophecy: (see Deut. xxviii. 65.) but in others, it amounts decidedly to a sense of *spiritual necessity*, a yearning of the heart for consolation and assurance, which in Judaism they cannot find. This is ground for us to work upon; and the existence of this dissatisfaction is proved by many circumstances which are observable by any person, who is conversant with this people. Some trace of this feeling we may observe in almost every Jew upon the approach of death; under which solemn circumstances, special fear and anxiety are so manifest, and prevailing among this people, that it ought before now,

to have been made the subject of a particular tract. How far this sometimes extends, will best appear from the fact, that some of the Polish rabbins have taught dying Jews to pray, "If the Messiah be come, and if Jesus of Nazareth be He, Lord have mercy upon my soul for His sake!"

The trembling agitation with which many Jews shrink from the discussion of important points, with Christians, whom they consider as learned men, is a proof that they are not satisfied in their own minds, but feel their weakness, upon some points at least, and the strength of some of the arguments which Christians are accustomed to use. The curse pronounced upon any one who shall attempt to reckon the prophetic period in Dan. ix. proves the same thing. And to this you may add the following anecdote. About two years ago, a Portuguese Jew had attended the synagogue to perform certain ceremonies on the occasion of the death of his father. During the service, that remarkable passage of their prayers was read (which occurs twice every Sabbath morning.)

READER. "We will strengthen thee, and we will sanctify thee *in the mystical words of the holy seraphim*, who sanctify thy name with holiness, as it is written by the hand of thy prophet, and they call to each other and say,

CONGREG. "Holy, holy, holy, is the Lord of Hosts, the whole earth is full of His glory." Isa. vi. 3.

As he was going out of the synagogue, another Jew came up to him, and pointed to this passage, and said to him, "There now! it is well the Christians do not know of this passage; for if they should bring it against us, *what*

could we answer them? Whether this momentary impression had any lasting effect upon the person who made the observation, I do not know; the person whom he addressed has since been baptized, and himself related the anecdote to a friend of mine. I merely relate it here as an instance, that Jews may be found in the synagogue so unsatisfied, that even the repetition of *their own prayers* will shake their faith.

The division among the Jews, which has taken place in Hamburg, Berlin, and some other towns of Germany, and the erection of the new temple, is another striking proof that the Jews are not satisfied with their present mode of faith and worship. Some are disposed to ascribe this separation only to the progress of infidelity, and to condemn the new Jews, without mercy or exception, upon that score. But I am well convinced this is unjust in every sense. That many of the directors of these new synagogues are infected with infidel principles, I make no doubt; but I must take the facts of this separation in connection with feelings and sentiments, which I have discovered among Jews who still adhere to the old synagogue, and strongly oppose the Separatists. I find that many of them complain of the unedifying, and irreverent manner in which their worship is conducted, and even attend upon Christian churches; and make enquiries of Christians, in order to gather from our methods of proceeding, and from the management of Christian congregations, hints for at least a *partial* reformation of the glaring defects of their own system; which, in its present state and form, affords nothing to satisfy either the

understanding or the heart. But most of those who attend places of Christian worship from time to time, cannot be supposed to have any such plans of reformation; they come simply from the unsatisfied feelings of their own hearts; stealing unnoticed and alone into the corners of the churches, with a hope or expectation, yet vague and undefined, of meeting with something for the mind or heart, which they cannot find in the synagogue. Many such are to be found, one here and another there; often one or two in obscure places, where perhaps only a few Jewish families reside; but so widely scattered, as to indicate that some feeling of spiritual necessity is growing up among this people very generally.

Here also we may aptly mention the multitude of Jews who have been baptized in different places within the last eight or ten years. Many of these, I am willing to allow, are not to be considered as real Christians; but the fact is nevertheless worthy of note: it is one indication of the decline of Jewish bigotry. I suppose that fifty years ago, scarce any thing less than a mighty work of grace in his heart, would have prevailed with a Jew to come forward and be baptized; that is, would have been sufficient to overcome the bitter, and rooted prejudice against the very name of Christian, which was *then* almost universal; so that very few Jews were baptized at all. At this time, the number of real and spiritual converts has perhaps not been (as yet) above two or three times as great as in most preceding generations; but the number of Jews who have submitted to baptism has been ten, twenty, or perhaps thirty times as

great; and this often from the influence of such inconsiderable motives, as proves that there was no great degree of prejudice to be overcome. This shews a considerable change in the feeling of the Jews upon this point; and the same circumstance proves that they are far from satisfied with their own faith. Many of those who have been baptized, without any real experience of a change of heart, have been fully convinced in judgment, that Jesus of Nazareth was the true Messiah; and so far have been (humanly speaking) upright, though (in a higher sense) they had no root in them. And to those who have ventured to make a profession of Christianity, may be added a great multitude, who are secretly convinced in judgment, but are kept back by the influence of worldly motives. It is not uncommon to meet with Jews, who (if no other Jew be present) will very freely acknowledge a conviction of this sort. I should be very sorry to give an undue weight to facts of this kind, or to lead your readers to any inference that a harvest of *real converts* is at hand, which is not my opinion by any means: but I wish that these facts may be allowed with all to have their due weight, and no more. They prove that the Jews are in a very different state from what the objectors generally suppose; that a great change is taking place among them in regard to religious opinion and prejudice; that in the hearts of many Jews, many of the obstacles which a Christian missionary would have had to encounter in former ages, have died away and are removed; and that multitudes are in a state of mind, which (if it be properly understood and duly considered) is

favourable to a judicious proposal of the Gospel, and affords us at least ground to work upon, which (I conceive) is all that could be required by any sensible man, in the commencement of attempts to promote Christianity among them.

The sum of all is this—that the Jews of the present day may (as far as the attempts of the London Society are concerned) be divided into three classes.

1. There are, unquestionably, a multitude of Jews so full of superstition and bigotry, or of ignorance and prejudice combined, as to furnish lamentable instances, and illustrations of that embittered and (humanly speaking) hopeless state, which was once characteristic of the Jewish people, and resulted from the reciprocal animosities, injuries and reproaches, of many ages, and from a long series of iniquities upon both sides.

2. There are a multitude who are utterly careless upon the subject of religion altogether, from ignorance, worldliness, sensuality, and infidelity; ready, perhaps, to pretend any thing, and every thing that promises to serve the interest or caprice of the moment, but who are certainly in a state very unfavourable to religious instruction of any sort; not because they are full of *Jewish* prejudices, but because they are sunk into the lowest depths of human depravity, and altogether willing slaves of sin and Satan. But in speaking of these, I would be very far from implying that there are not multitudes of the very same class (in a moral and religious point of view) who bear *the Christian name*, and therefore must be considered as in a deeper state of guilt and condemnation than any one among the Jews can be. When any, there-

fore, will object that "there are many such among the Jews;" I shall only answer, "there are many such awful instances of human depravity in every religious sect and denomination under heaven," which ought, therefore, to humble us in the dust in the solemn acknowledgment of the sinfulness and pollution of *our common nature*, instead of leading us to uncharitable and pharisaical censures of a *particular people*; and also to make us more earnest in prayer and intercession for the progress of that Gospel in the world, which provides the only remedy for these tremendous evils, and the only means of deliverance from such an awful state. Alas! that any who call themselves *Christians*, and disciples of Him *who came to seek and to save that which was lost*, should make that an objection to attempts for propagating the Gospel, which ought to stimulate us to the most earnest efforts of compassionate love, in directing our perishing fellow-creatures to the Lamb of God which taketh away the sin of the world!

3. There are also a considerable and increasing number of Jews who are, more or less, and from the operation of different causes, candid, enquiring, unsettled, dissatisfied with their present state and opinions, open to communication and conversation with Christians, and in a certain degree at least, to *conviction*. Is there not then a plain call in Providence to use every effort, and that without delay, to proclaim to such the tidings of salvation, through that only name under heaven by which we must be saved? Is it consistent with feelings of Christian compassion, or with any ideas of Christian duty, to leave such, ut-

terly destitute of the glorious Gospel of the blessed God? especially when the circumstances of the case plainly shew, that those who are now in a state of mind favourable to the reception of that Gospel, must, humanly speaking, if neglected *now*, sink into the dark and cheerless depths of scepticism and infidelity, or perhaps of atheism itself!

This appeal has been made on some occasions, and in particular places, before now. If, through the medium of your valuable Miscellany, it could be made more extensively, at the same time giving opportunity to ponder well what has here been stated, it would be a matter of satisfaction and thankfulness to

Your's, &c.

ΑΣΘΕΝΗΣ.

ON THE SUDDEN CONVERSION OF THE JEWS, AND THE ALLEGED WANT OF SUCCESS OF THE LONDON SOCIETY.

To the Editors of the Jewish Expositor.

Gentlemen,

MOST of the friends of your Society who have advocated the cause of Israel in their respective circles, will have met with the objection,—and from persons not professedly opposed to the spiritual welfare of the Jews, but to the *means* employed, under God, to promote it—"that their conversion to Christ is to be *sudden and miraculous*." There is, however, another objection, more frequently advanced even than this; which yet is not another: for though it purports not to be the same, but on the contrary, proceeds from individuals, who have been led to acquiesce in the propriety of using

means, and who in words disclaim the expectation of miracle, it may nevertheless be traced to this identical persuasion. I allude to the dissatisfaction commonly expressed at the very little, which has hitherto been done among the Jews. Some make it a plea for withholding their contributions altogether; and others for discontinuing their subscriptions after they have commenced. "There are scarcely any (they object) converted; only here and there one or two; the agents of the Society in many instances go into holes and corners to search for Jews, and come away without doing more than making inquiry; and (excepting a very few promising listeners) they meet with little but prejudice, and opposition for their pains."

I call this the same objection, though certainly presented in a more specious garb; for what is it founded upon, when it comes to be duly weighed, but an expectation that the work ought to be more striking and marvellous even at its commencement? It might easily be proved, that the effects already witnessed are more (all circumstances considered) than commensurate with the means employed—more than in the ordinary use of those means is generally experienced: yet such persons are not satisfied; they are not content to wait like the husbandman for the precious fruit of the earth, "who hath long patience for it, until he receive the early and the latter rain:"* they have been unconsciously led to anticipate some miraculous, or at least some extraordinary, manifestations of the power of God; and because these have not yet taken place, they

conclude, that the time cannot have arrived for them to act.

In a recent perusal of the prophecies, I have been much struck with several passages which appear to me to have a connexion with the question at issue; and in which I fancy I perceive a description of the very character of the proceedings of the Society's missionaries and agents, and of their initial success; and as I do not remember to have seen these passages brought to bear decidedly upon this point, I hope I may be permitted to occupy a small space in the *Expositor*, trusting that if what I bring forward be correct, it may, with the blessing of the Almighty, subserve the great cause you have at heart; or, if not correct, that some of your numerous correspondents, in their usual spirit of charity, will endeavour to set me right.

The first passage which I shall bring forward is Isaiah xxvii. 12: "And ye shall be gathered **ONE BY ONE**, O ye children of Israel." From the connection of this sentence with the remainder of the verse, and indeed with the whole chapter, it appears to be interwoven with the events which are immediately precede or accompany the general conversion of the nation; and shews, that however the work may be accelerated towards the last, its general character is to be progressive—the children of Israel are not to be gathered *all together*, but *one by one*. Parallel with this is a passage in Jeremiah iii. 14: "And I will take you **ONE of a city**, and **TWO of a family**, and I will bring you to Zion." Here the same gradual progress is again described; and it will only require, I think, to read the four following verses, in

* James v. 7.

order to perceive its intimate connection with their final restoration. And cannot the London Society attest, that this is the precise character of their missions at the present moment? They have their "one of a city and two of a family" sprinkled about; and the circumstance that "there are only here and there one or two converted" ought to establish, rather than shake, our belief that "the set time is come."

I next turn to Isaiah xxiv. 13, "When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive-tree, and as the gleaning grapes when the vintage is done: They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea." This passage, also, if regard be had to the remainder of the chapter, will be found connected with the events of the latter days; and is similar to another in Isaiah xvii. 6, which, though it describes the character of Israel, as spiritually barren at that time, adds, "Yet gleaning grapes shall be left, as the shaking of an olive-tree, *two or three* berries in the top of the uppermost bough, *four or five* in the outmost fruitful branches thereof." Can we wonder, then, if the agents of the Society, upon their first visits to these neglected people, find only "a very few promising listeners?" Is it not all that the Scriptures encourage us to expect?

I would now beg attention to Jer. xvi. 16: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of

the rocks." I am aware that, because hunters in the Scriptures generally mean persecutors, and to chase, or ensnare with the net, are terms figurative of wrath or punishment, fishers in this text are understood to be adversaries likewise; but, with some mistrust and diffidence, I take the liberty of questioning such interpretation. In Ezekiel xiii. 17—23, to hunt is applied to prophesying and divining; though I must own that the figure is used in reference to those false prophetesses who prophesied out of their own hearts, "and did not hunt the souls of the people who came unto them in order to save them alive." (ver. 18.) Yet the metaphor may surely be applied without impropriety to those who spake as they were moved by the Holy Ghost, and who, "being crafty," laid themselves out "to catch souls with guile" to their own good. Certainly fishers, both in the Old and New Testaments, figuratively mean preachers of the Gospel,* whilst the kingdom of heaven is itself compared to a net, whereby men are taken captive:† and I know not why, with regard to the passage in question, hunters should not be explained by fishers, rather than fishers by the term hunters; more especially if we may be allowed to connect the verse immediately, with the two verses preceding, and on which I am led to believe it depends. I can only say, that happening to read the passage just when my mind was impressed with the accounts published in the Expositor concerning Mr. Wolf and Mr. Sargon, I had

* Ezekiel xlvi. 10. Matt. iv. 19. Luke v. 10.

† Matt. xiii. 47.

a lively picture before my imagination of the one fishing among his brethren from place to place, and of the other hunting and exploring the holes and mountains about Cochin for Jews. At all events, if I may not be allowed such an application of this passage, it ought to silence those who are impatient at your missionaries spending any time in search and inquiry after Jews, to read Ezek. xxxiv. 11, 12, "For thus saith the Lord God; Behold I, even I, will both *search* my sheep, and *seek* them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places, where they have been scattered in the cloudy and dark day."

The last item in the sweeping objection which I am endeavouring to refute, is, that your missionaries meet with little but prejudice, and opposition for their pains. In reply to which I would ask, how scriptural and experienced Christians, who are sensible of the prejudices which opposed the entrance of the Gospel into their *own* hearts, and of the obstacles which it has invariably met with in the world, can expect that no difficulties, or obstructions are to impede its progress among impenitent Jews? Is theirs the only nation, in which there are no crooked paths to be made straight, and rough places plain? On the contrary, the Holy Spirit, when predicting the previous preparation for the return of Israel, cries, "Cast ye up, cast ye up, prepare the way, take up the *stumbling-block* out of the way of my people;"* and again, "Go

through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; *gather out the stones*; lift up the standard."* And here again, I think I see the agents of the Society fulfilling the words of prophecy—marching like pioneers through the gates—gathering out those stony prejudices against Christianity, which the stony hearts of professing Christians have so greatly accumulated—attacking the Talmud, that great stumbling-block and hindrance, as being the strong hold of self-righteousness—and whilst they hunt and pursue them out of all the windings, and holes of this "refuge of lies," exalting the Saviour as the great ensign, round which they are to rally.

I shall trespass only with one concluding observation, viz. that, as it is promised that Israel shall blossom, and bud, and fill the face of the earth with fruit,"† and the *blossoms* of promise are now seen, it is unreasonable of Christians to be disappointed, because the *fruit* does not appear before the blossoms have had time to put forth and *bud*—though truly the *first-fruits* have already been gathered in, and a *harvest* is at hand; but we need labourers to go and put in the sickle. Let us, therefore, lose no time in cavils and objections, but pray the Lord of the harvest (and accompany our prayers with substantial tokens of sincerity) to send forth labourers into his harvest. I remain,

Your's, &c.

ABDIEL.

P. S. Since writing the foregoing, I have discovered, that one

* Isaiah lvii. 14.

* Isa. lxii. 10.

+ Isa. xxvii. 6.

or two of the texts* here dwelt upon, are brought forward in much the same point of view, in a "Letter to a Friend on some Popular Objections, &c." published by the London Society. As the whole, however, of what is here stated is not contained in that tract, I still submit it to the Editors of the Expositor for insertion or rejection, as they may deem best.

REMARKS UPON THE EIGHTH PSALM,
BY G. H.

My attention has been directed to this Psalm by some remarks of Bishop Middleton, in his doctrine of the Greek article, from which, as the work is probably not known to many of your readers, I shall transcribe the passage: "I scruple not to confess myself of the number of those, who believe that various passages of the Old Testament are capable of a two-fold application; being *directly* applicable to circumstances then past, or present, or soon to be accomplished; and *indirectly* to others, which Divine Providence was about to develope under a future dispensation; nor do I perceive that on any other hypothesis we can avoid one of two great difficulties; for else we must assert, that the multitude of applications made by Christ and his apostles are fanciful and unauthorised, and wholly inadequate to prove the points for which they are cited, or, on the other hand, we must believe that the obvious and natural sense of such passages was never intended, and that it is a mere illusion. The Christian will object to the former of these positions, the philosopher

and critic to the latter. The 8th Psalm, as well as some other parts of the Old Testament quoted in the epistle to the Hebrews, and indeed throughout the New Testament, furnishes an illustration of my statement."—"Of the 8th Psalm, the primary and direct purport appears to be so certain, that it could not be mistaken."—"The real difficulty of the Psalm as applied in the Epistle seems to be in the word *עוֹד* which signifies both, *in a small degree*, and also *for a short time*; the former sense is adapted to man, the latter to our Saviour."—"Three suppositions appear possible: either that the Psalmist has used this word to signify *in a small degree*, which is the more common meaning, and that the apostle, availing himself of its ambiguity, has employed *βραχυ τι* in the other sense; or else that the Psalmist had, by inspiration, a knowledge of man's future resurrection and exaltation to the condition of angels; in which case he might properly say, *for a little time*; or, lastly, that the apostle was content to use the phrase as the Psalmist had used it, to signify *in a small degree*, since this was sufficiently expressive of human nature, though the other sense would have been more immediately applicable to the condescension of Christ; and of these, the last appears to me to be the least enveloped with difficulties. If the Psalmist has declared man to be little inferior to the angels, the application of this phrase to Christ will signify that he took the human nature."—"I cannot then discover any ground for rejecting the obvious sense of this Psalm: and the secondary sense can be as little questioned."—p. 580—587.

My limits forbid me quoting

* Viz. Jer. iii. 14, and Isa. lxii. 10.

further, though what follows on the doctrine of a two-fold explanation, is well worthy of serious attention.

Keeping the Bishop's excellent observations in view, I shall now proceed in my attempt to unfold the literal and the spiritual meaning of this Psalm.

Ver. 1. These words may with equal truth be applied to the Divine Being, whether we contemplate him as the Creator of the world, or as the God of all grace. Every one will allow that the heavens declare the glory of God; and we are authorised by the New Testament to assert that an equal manifestation of his name and his glory has been made in the advent of his Son, and in the preaching of the Gospel.

Ver. 2. Matt. xxi. 15, 16, sufficiently explains the spiritual meaning of this verse—nor is its direct, or literal application less obvious, whereby it declares, that the enemies of God must be silenced in their infidel cavils, by the manifest proof of his goodness and providence, which is shewn in his protecting helpless infancy against violence and oppression.

Ver. 3, 4. Here we learn that this Psalm was composed during the night, and from the manner in which sheep are mentioned first among the brute creation, we may conjecture that David was then tending his father's flock. (Comp. Luke ii. 8.) The exclamation in the 4th verse is very natural to one whose mind was occupied with the great and obvious contrast, between the magnificence of the heavenly bodies, and the insignificance and wretchedness of man. The terms *man* and *son of man* are not significant of Adam as an individual, but as the parent of the human race, and the representation of human nature generally; and the

same wonder which the Psalmist expresses at the goodness of God, in placing man at the head of creation, may justly be expressed also at the exaltation of the human nature of the Man Christ Jesus, whereby he triumphed over death. (1 Cor. xv. 27.) This now obviates all objections which have been made, one to the literal, and the other to the spiritual application. $\psi\delta\mu$ cannot, it has been said, be applied to Adam as it denotes fallen nature, nor can he be called in any sense the son of man, as he would rather be the son of God. This word, however, is strictly equivalent to $\sigma\alpha\upsilon\tau\acute{\omicron}\varsigma$, which is applied to the human nature of Christ. (John i. 14.) The phrase, Son of man, expresses not merely his descent, but his nature, and may therefore in the popular, and usual acceptation be applied to Adam, although he had no earthly parent. Neither is there any room for the objector's question, "How could the Psalmist ask God what was Messiah that he visited him?" for the apostle's quotation of these words are by the context limited in their application to the human nature of Messiah.

The remainder of the Psalm is of obvious application. 1st, To Adam and his descendants as the head of terrestrial creation. 2dly, To the incarnate Saviour, (Heb. ii. 5—10,) in whose humiliation and death it has an incipient accomplishment; and it will have its full accomplishment when that period arrives, which the prophets universally speak of, in language borrowed from the paradisaical state; such passages are too numerous to admit of quotation, and too well known to require it. Our blessed Lord will then appear as the anti-type of Adam—not as the restorer

of what he forfeited, 1 Cor. xv. 21, 22;—not as the fœderal head of his children, 1 Cor. xv. 47, 49;—for in both these characters he is already manifested, but as holding, in the new heavens and in the new earth, that place which Adam occupied in the earthly paradise before his fall; all things (not yet put under him shall then be subdued unto him, and the last enemy shall then be destroyed, 1 Cor. xv. 26—28.

I would suggest the following topics of consideration to your readers.

1. Is not Adam in Paradise a scripture type of our Lord?

2. In what way has this typical relation been manifested in our Lord's first advent? and,

3. Whether this Psalm, compared with Heb. ii. 6—10, does not lead us to look for a future, full, and final manifestation of this important and consoling relation.

G. H.

LITERARY NOTICE.

The History of the Jews, from their Origin to their ultimate Dispersion. With many explanatory Notes.—By M. MAYERS.

London—Hatchard—1824—pp. 512.

"I will sift the house of Israel among all nations, like as corn is sifted in a sieve; yet shall not the least grain fall on the earth.—For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee; yet will I not make a full end of thee, but I will correct thee in measure." *Amos ix. 9. Jerem. xxx. 11.*

A WORK of this kind was certainly a desideratum in Jewish literature; the History of Josephus, from its prolixity, being beyond the grasp of ordinary readers, and that of Miss Adams including only the subsequent part of Jewish history. The size of this volume is not such as to deter Jew or Gen-

tile from attempting a perusal; and whatever be the trifling defects of style, for which every due allowance must be made to one writing in a language foreign to that of his country, (Mr. M. being a German Jew) we must admit the excellence of the object, and wish the author success with his brethren, for whom he particularly intended the work.

He tells us in his preface, (p. iv.) that his design is to bring under the notice of his brethren, a compendious history of the Jewish nation from the remotest ages; but particularly the many prophecies relating to historical events, which are so little known or regarded among his nation; and which, he hopes, will excite them to a solemn investigation of those sacred truths which Jehovah condescended to reveal to their ancestors.

He laments that the "Jewish nation are so little acquainted with their own Scripture and history, and thus left under the influence of ignorance and superstition;" an ignorance chiefly observable amongst their youth, and to which he justly ascribes the prevailing spirit of infidelity in their nation.

Our limits do not admit of any lengthened extracts from the work, but we entertain hopes that it may be serviceable to the Jews. The prophecies are generally quoted with fairness and accuracy, and applied with impartiality. Mr. M. gives it as the opinion of most Jewish writers, (Note, p. 335,) that "under the figure of the stone mentioned in Daniel's prophecy, (Dan. ii. 34,) Messiah is understood, whose kingdom should break in pieces and consume all these kingdoms, and stand for ever."

The spirit of the writer, as far as Christianity is concerned, may

be estimated by the following extract.

"The most remarkable circumstance, however, which occurred during Pilate's administration, was the appearance of Jesus of Nazareth; who declared himself a lineal descendant of the royal race of David, and the long promised Messiah, spoken of by Moses and the prophets. Of the early life of Jesus, we find no particular account given in any authentic history; and all that we can learn of the condition of his parents, proves to us, that they were in humble and low circumstances, his reputed father being by trade a carpenter. But at the age of thirty, he appears to have entered upon his public ministry, as the long expected Messiah and deliverer of his people. Some of the Jews seem to have acknowledged him as such; these believed, that the prophecy of Isaiah, that "a virgin should conceive and bear a son, and call his name Emmanuel,"* was fulfilled in Jesus of Nazareth; as well as other predictions relating to the Messiah, delivered by the same prophet, and other inspired writers. They especially believed, that the period of the seventy weeks, as revealed to Daniel, had expired at the appearance of Jesus; who was "to finish the transgression, to make an end of sin, to make reconciliation for iniquity, and to bring in everlasting righteousness."† But the majority of the nation, the Sanhedrim and the leading men, disbelieved his divine legation, and rejected him as the true Messiah. They ascribed the various miracles which he performed to his skill in magic; and considering his

declaration of being the Son of God as blasphemy, they resolved to put him to death. He was, accordingly, apprehended by a party of soldiers, arraigned before the high-priest Caiaphas, and the Sanhedrim; and being convicted of blasphemy, was sentenced to be crucified. And according to the apostolic history, Pilate, dreading the extreme jealousy and suspicion of Tiberius, confirmed the sentence of the Jewish council, and delivered up Jesus to be crucified, contrary to the conviction of his better judgment, and in the vain hope of conciliating the Jews, whom he had oppressed.

The appendix contains a succinct view of the prophecies relative to the future restoration of the Jews to their own land, and the extension and glories of the Messiah's kingdom; and it may be interesting to the Christian reader as exhibiting the opinions of modern Jews upon many passages of the prophets, which have been too commonly understood by the Christian world as fulfilled in the return from Babylon. In this point of view, the work cannot fail to prove an instructive abridgment of the more voluminous historians. And as the production of a sensible Jew, avowedly for the spiritual good of his brethren, we notice it with pleasure as one of the many indications of an extending spirit of enquiry and desire to recur to "the living fountains" of waters, instead of the "broken cisterns" of Rabbinism and Talmudical fables, to which they have so long had recourse.

* Isai. vii. 14. † Dan. ix. 24.

PROCEEDINGS OF THE LONDON SOCIETY.

INDIA.

LETTER FROM T. JARRETT, ESQ.

A LETTER from Thomas Jarrett, Esq. of Madras, contained in our last Number, mentioned the transmission of some documents referring to an attempt made to obtain further information respecting Beni-

Israel, or the supposed descendants of the long lost ten tribes; towards whom the attention of the Christian public had been directed, by the conjectures of Sir W. Jones, Dr. Buchanan, and others, and latterly, by the discovery of Jewish manners and customs amongst the sepoys in the British army in Bengal.

We now subjoin those documents, consisting of (ABCD) the queries suggested by Mr. Jarrett; and the result of Mr. Sargon's enquiries, as contained in his letters, dated Madras, (E) and afterwards Cochin, 30th June, 1823, (F).

(A, B, C, and D.)

Queries respecting the Beni-Israel.

The most likely way to find out this interesting race of people called Beni-Israel, and supposed to be a portion of the long lost ten tribes, will be to state those marks and circumstances by which some of them have already been discovered: they are as follows:—

Some came to Cochin, who were sepoys belonging to the 8th regiment Bombay Native Infantry.—They attended on the Sabbath-days, (Saturdays,) the white Jews' synagogue at Cochin until three o'clock in the afternoon, when they left it to prepare for parade, &c.—They used only one prayer whilst there, Deut. vi. 4, "Hear, O Israel, the Lord our God is one Lord."—They caused their children to be circumcised by the Mohel, or circumciser of the White Jews, and not by the Black Jews, or by Mahometans.—They sent their children to the Hebrew White Jews' school whilst at Cochin.—They are a courageous race of men, and of quite a distinct cast from those termed Black Jews, whom they look upon as inferior to them.—They spoke the Hindee language.—They were said to be addicted to idolatry.—A rabbi named Benjamin, passing through Poonah, found some of these people, who were sepoys. They sent to him to request he would slay their fowls, &c. under the idea of the sanctity of his character.—The second battalion, first regiment Bombay Native Infantry, commanded by Capt. Staunton, at the affair of Corygaum, on the 1st January, 1818, is said to have been chiefly composed of Beni-Israel.—Some people of a like description were found in America. They used the same prayer as above. They held Abraham, Isaac, and Jacob to have been their progenitors, and pretended to be of the posterity of Reuben; they said they had been brought

into the country by the particular and miraculous providence of God.*

There are said to be a number of Jews, supposed to be Beni Israel, living out of the walls of the town of Bombay, who are a different race of people from the White Jews who live within its walls. They have a synagogue there, but had no Sepher Tora, or Book of the Law, when the late Dr. Buchanan visited them in 1808, only a few loose leaves of prayers in manuscript. They dwell in a street by themselves, and do not mix with the natives. In their occupations they are chiefly cultivators of the soil, though they enter the military service. The names of the place where they reside, is called Barcally. They have a chief among them, who is a Subadar in the army.—At Dewanghur, two days journey south of Bombay, a number of these people are stated to reside.

The people above described must be carefully distinguished from the Afghans, whose history is as follows:—They say they have traditions that they are of Jewish origin, and are the posterity of Melic Talut or King Saul, and are sons of Afghan, one of the grandsons of King Saul, but are not inclined to acknowledge their descent, though attested by the best Persian historians.—They assumed the title of Muluc, kings, which they now enjoy.—They divided themselves into four classes. 1st. Those whose fathers and mothers were Afghans: 2nd, fathers Afghans, mothers different nations: 3d, mothers Afghans, fathers different nations: 4th, Children of women whose mothers were Afghans, and fathers and mothers of a different nation.—They have the titles of Patan and Khan; the former are divided into a variety of sects.—The Afghans live in the mountain of Solomon, near Kandahar, and the circumjacent country; they are called also Solimani.—They profess Mahomedanism, though they believe themselves to be of Jewish origin.—They bear a strong resemblance to the Jews.—Their families are said to be distinguished by the names of Jewish Tribes,

* See Calmet under the word "Transmigrations."

but they studiously conceal their origin. ---They use the Pushtoo language, which has a strong resemblance to the Chaldaic.---A considerable district under their dominion is called Hazarch, or Hazaret, (2 Esdras xiii. 40—47). ---Some are still said to exist in the mountains of Caboul, who never embraced the religion of the Koran, who are termed sea-posh, from their always wearing black, (Mr. Vansittart and Sir W. Jones, and Faber's Judah and Israel, Vol. I.)

The Beni Israel are supposed to be in great numbers in countries between Cochin and Bombay, the North of Persia, and among the hordes of Tartary, and in Cashniere.

Such being the extent of our knowledge respecting the Beni Israel, it is desirable to obtain more certain and correct information on the following points:—In what countries are they to be found, what is their colour, and what cast people do they resemble in their complexion?—What is the language they speak, and the names of places where they dwell?—Do they know any thing of the Hebrew language, or the Bible?—Do they know where they originally came from, and have they any account of their history, oral or written, and how long have they resided in the villages where they are?—Are they not the same people termed Afghans or Afghani, and do they not trace their descent from Israel, and posterity from King Saul?—Are they addicted to idolatry, and if so, what kind of idolatrous ceremonies do they use?—Do they themselves circumcise their children, or do the White Jews circumcise for them?—When they meet no White Jews, do they get Mahomedan priests to circumcise or perform any other ceremonies for them, or have they a circumciser (Mohel) of their own?—Have they a Nasi or head man, and what title do they give him? (I am told their head man at Bombay is a Subadar or commandant.)—Did they come from Judea or from Babile (Babylon), or Media, or Persia?—What prayers do they use; have they any peculiar one? Do they repeat that sole prayer, Deut. vi. 4. "Hear, O Israel, the Lord our God is one Lord?" if so, from whom had they that prayer? Do they worship Jeho-

vah?—Have they a belief in the ministration of angels?—Are they Jews of the two tribes and a half, (Judah, Benjamin, and Manasseh), and therefore the same as the Cochin and other Jews, who came from Judea after the destruction of the second temple, and so passed into the Mahratta countries, and became as black as the inhabitants, and therefore not of the lost ten tribes? Particular information is requested upon this point.—What do they wish to be done for them in respect to erecting schools, sending them books, and what kind of books, or any thing else they may require?—What portion, if any, of the Old Testament scriptures do they use?—Have they any synagogue or meetings for prayer; and who performs prayer, and what are their festivals, fasts, and religious rites?—How many inhabitants and houses in each village?—What ceremonies do they use in marriages, &c. divorces, and punishment of adultery?—Do they observe the sabbath on Saturday, or on what other day?—Do they live separately by themselves, or mix with the inhabitants?—Can they say they are of any particular family or tribe?—Do they divide the day and reckon time as the other natives?—Do they wash themselves at particular times, and anoint themselves, and use purifications and ceremonies preparatory thereto?—Have they any idea of uncleanness, and particular observances respecting it?—Do they reject some kinds of animals from their food as unclean; and what are those animals?—What ornaments do they wear, men and women?—In what way do they cure their sick?—What are their customs in burying their dead, and do they place the head or the feet towards the east?—Do they perform any ceremonies annually to their manes afterwards?—How long do they mourn for their dead?—Their names to be obtained, men and women, but only such as are most common amongst them; and their occupations?—Do they raise seed to a deceased brother?—Do they make sacrifices, and to whom, and are these sacrifices diurnal?

In case they are found in great numbers, the following questions may be added:—Are they divided into tribes?—Have they any notion of a di-

vine government or theocracy?—In what manner do they divide the day and reckon time?—Have they any notion of prophets and priests?—Of what kind are their punishments? Have they cities or altars of refuge?

In reply to the preceding question, Mr. Sargon writes thus previous to the commencement of his journey to Cochin, dated Madras.

(E.)

“In regard to the “Beni Israel,” I made particular enquiry from an officer of the Bombay establishment lately here, who was good enough to give me some information in writing, which I beg leave to enclose herewith. I also made particular enquiry from some Jews recently from Sanah, in Arabia, who told me that they have a tradition about the same people abovementioned. That they are the sons of King Solo-

mon’s servants; for the confirmation of which they pointed out the prophet Ezra, 2d chap. 55th ver.; but the Cochin Jews contradict this tradition, by saying that the Beni Israel are a part of the Jews that were scattered abroad with the other Jews after the second temple was destroyed; since no Jews came down to the countries of Hindoostan prior to the destruction of the second temple; in proof of which, the Cochin Jews say that the Beni Israel are well acquainted with the history of the second temple. However, the question is still in agitation. As I have no time to spare now, I shall defer the discussion to a future period, when I shall not fail in communicating it to the Committee.

The result of my investigation shall, please God, be reported to you after my return.

List of Jews serving in the 2nd Battalion, 8th Regiment Bombay Native Infantry, in the Years 1819, 20, 21; with the Explanation of the Names and the Hebrew Characters.

1	Ballajee Israel	בְּנִימִין יִשְׂרָאֵל	Benjamin Israel
2	Abajee Israel	עֹבַדְיָה	Obadiah Israel
3	Moosajee Israel	מֹשֶׁה	Moshé (Moses) Israel
4	Daneljee Israel	דָּנִיֵּאל	Daniel Israel
5	Essbah Israel	יוֹסֵף	Joseph Israel
6	Jaccob Sillimon	יַעֲקֹב שְׁלֹמֹה	Jacob Solomon
7	Daneljee Sillimonjee	דָּנִיֵּאל	Daniel Solomon
8	Hassajee Sillimon	עֲשָׂה	Asa Solomon
9	Shaik Sillimon	* * *	Not ascertained
10	Essoojee Sillimon	יֵשׁוּעָה	Jeshuah Solomon
11	Banajee Aaron	בְּנִימִין אַהֲרֹן	Benjamin Aaron
12	Abbajee Sillimonjee	* * *	Not ascertained
13	Sillimonjee Elloojee	שְׁלֹמֹה אֵלִיָּה	Solomon Elish

All of fair complexion, and families generally very fair.

Remarks by the Officer.

The above is a list of about one-third of the Jews in the battalion. The Jews are well-behaved, good soldiers, and very desirable in a battalion as musicians, having a much quicker ear for music than the other natives of the country.

They observe the Saturday as their Sabbath, and when not called on by duty, confine themselves to their dwellings; having never seen a Rabbi or Mohel

amongst them, I am inclined to think that all ceremonies must be performed by the chief then present, and that the Mussulman Moolah performs the operation of circumcision.

Under date, Cochin, 30th June, Mr. Sargon again writes.

(F.)

“ I left Cochlin for Cananore, on the 1st May, and reached that place on the 12th. On my way I touched at Calicut, where I had an opportunity of conversing with several gentlemen residing there, and distributing among them a few of the Society's English tracts; and where I am happy to inform you, also, I have been enabled to collect a few rupees in aid of the society.

On the 13th, in the evening, I walked out with a view to collect some information respecting the Beni Israel, and met with a White Jew's free servant, an intelligent man, with whom I had a short conversation on the subject of my mission.

I first asked him if he was one of the Beni Israel. He replied, No, Sir, I am from Cochin, and one of the White Jews' free servants. Q. How long have you been in this place? A. I have been here now about fifteen years, ever since the late war between the Honourable Company and the Rajah of Travancore. Q. Are there any of the Beni Israel here? A. There were about fourteen or fifteen families on my first arrival, but as they met with much discouragement and ill treatment from their principal men, or masters, who are still here, they left this, purposing to go back to their native place. The names of the masters above-mentioned are Balajee, or Benjamin, Isajee, or Isaac, and Musajee, or Moses, by trade bricklayers. Balajee is a widower, and keeps a concubine, a practice which is very common among them. He has three sons, Daniel, Abraham, and Jacob. The two youngest are now at Bombay, employed as sepoy in one of the Company's regiments, and the other is with him. Balajee is however absent, being employed, with his son, in building a bridge at *Contungady*, about sixteen miles from Cananore, southward. Musajee has a wife named Leah. His mother-in-law resides

with him, her name is Mirue or Miriam. He has also three sons, Elia Pukira, Samuel, and Solomon, all living with him. Isajee has a wife named Durue or Hanna, an old woman. They take for concubines of the Mahratta and Hindoo tribes, and make them wash in a river, after the manner of the Jewish ceremony for proselyting females, giving them a name, but using no prayer, owing to their ignorance. Q. Do they read Hebrew? A. Not all of them; Isajee can read a little. Q. Do you know of any other place where these people reside? A. I understand that these people are in great numbers at Bombay and Poona, and also in many other places. Q. What language do they converse in among themselves? A. Their common language is Hindoo, and I believe mixed with Mahratta. Q. Do they ever talk about the place from whence they originally came? A. I never heard them speak upon that subject. Q. Do they keep idols in their houses, and worship the same? A. Every one of them has an idol in his secret chamber. They dedicate a small room exclusively to that purpose. The object of their worship is a silver serpent with a gold bead in its mouth; they burn incense to it twice a day, and throw a little flour before it, and sing accompanied with a small *tomtom* beating during the ceremony, which is performed by themselves. Q. Who circumcises their children? A. Musajee has performed that duty since I have been here. Q. How do they manage with their female children? A. They invite their relations and friends, and before they sit down to dinner or supper, one of the relations brings the child, or infant, into the assembly, and the father of the child calls out the name of the child, while one of the oldest men of the assembly, takes a little salt and honey mixed together upon the tip of one of his fingers, and puts it into the child's mouth three times; then they take their repast. Q. Who kills the animals for them? A. They are not particular in this re-

spect, they kill for themselves. Q. Do they observe the Sabbath, feasts, and fast days, and keep them holy? A. They do not observe any day but *Kippoor* (כִּפּוּר) or the great expiation-day; they attend to their public duties on sabbaths and fast days, the same as other days. Q. What do you Jews think of them? are they really of the same race that you are of? A. They call themselves Gorah Jehudi, or White Jews, and the Black Jews Cahlah Jehudi; but it is impossible for me to say whether they are of the same race or not. Q. What are the ceremonies of their marriages? A. They do not betroth as the other Jews do; but having fixed a day for the marriage, the relations of the parties to be married, with their friends, assemble together at the appointed time, (an evening) and make the bride and bridegroom to ride upon horses through the streets, and the guests follow the parties in procession on foot, and the nearer relations will continue singing, "Hear, O Israel," &c.; while the rest are employed in breaking cocoa nuts in front of the procession, calling out aloud, "*Rama, Rama, O Rama;*" thus they will proceed to the house of feasting, and after supper break up. Some of the opulent, I was told, keep up the feast for seven or eight days; but I understand this is not the case at Bombay.

With regard to their funeral ceremonies, there is no confession made by the person expiring, which is done by all other Jews. When they die, they wash the body and clothe it with white linen, laying it on a plank, and carrying it to the burying ground. They sing alternately, all the way as they go, "Hear, O Israel," &c. and continue the same till the body is committed to its original dust. On the fourth day some of the relations visit the grave, and perform the following ceremony.

They raise up the grave a foot high with sand, and afterwards cover it over with a piece of white linen; then they take a little fire in a vessel or pot, and place it at the head eastward; they then burn incense, during which time they collect in another vessel a quantity of different kinds of grain,

with cocoa nuts made into small pieces, and flowers of all kinds mixed together, and sprinkle them over the grave, while covered with the linen cloth; then they remove the linen cloth which covers it, and sprinkle over the grave a little chunnam mixed with water which they have previously prepared, and then disperse.

On the 7th day they again visit the grave; but use no ceremony with the exception of a prayer, which is offered up for the soul of the deceased, if there be any person present able to perform the duty, which is seldom the case, owing to their extreme ignorance. They then go to it no more. I would have visited the place where these Beni Israel bury their dead, but was informed that some years ago it was demolished, since which time they use no sepulchres, and have no regular burying place. At Bombay they have sepulchres, as I have heard from Jews who have been there.

Another curious circumstance the free servant related to me, that Elia Pukira, the son of Musajee, attends the celebration of the Mahometan Mohurram feast, as one who professes that religion, in consequence of a vow which his father made when his wife appeared to be barren, and owing to this vow being made, (as he thinks) his wife, conceived and brought forth a son, who he called Eli Pukira, uniting a Jewish name to a Mahomedan, the latter word signifying a pilgrim.

Thus far the information of this free servant. He left me, however, with a promise to call again the next day, and bring with him the said Beni Israel, or bricklayers abovementioned; accordingly he called the next morning, (15th,) and brought with him Musajee, and his son Elia Pukira, who was a good deal like one of the White Jews' children in our school in features. Capt. Brett was good enough to send for Isajee. They resemble much the Arabian Jews in appearance. They were somewhat timid or afraid to look me in the face, which caused at first a delicacy on my part in speaking to them. To remove their timidity, I first enquired (in Hindostany) of their welfare, to which they answered with

courage and much thankfulness. My next enquiry was, whether they had any knowledge of the Hebrew language, and at the same time I handed them my Hebrew bible, at the sight of which they exclaimed, "Hear, O Israel," &c. Isajee took the Bible with joy, and read in it imperfectly, and without understanding it; while Musajee with a deep sigh expressed, that he never had the good fortune to be acquainted with that holy Book. The first step I took was to show them, that their progenitors were once the beloved of the Lord, even his first-born. I read and explained to them Exod. iv. 22, "And thou shalt say unto Pharaoh, thus saith the Lord, Israel is my son, even my first-born;" and told them that it was the commission that God sent by Moses to Pharaoh concerning the Beni Jacob, or sons of Jacob. Yes, answered Isajee, Beni Israel, Gen. xxxii. 28, we are that people. I said, How can that be? You call yourselves Gorah Jehudi, or White Jews, and you are not so fair as the White Jews at Cochin. Yes, said he, look at our brethren the Arabian Jews, they are as fair as we are; it is true other Jews at Cochin are fairer than we are, because they generally come from Europe. It is remarkable that these people call the Arabian Jews their brethren, but do not acknowledge the European Jews as brethren, because they are fairer than themselves. I asked them from whence they originally came. Musajee related to me as he heard it from his father, "that there was a country named Miser or Mizer, which place was subject to great pestilence; and the particular reason why they left it was, on account of a grievous storm of hail mingled with fire, which made great havock and destruction among the inhabitants. In consequence of this, great numbers of the inhabitants prepared ships, and left the place with their families and properties, among whom were fourteen of the Beni Israel, seven women and seven men. They sailed from their native place, and came to a Portuguese port, where they bought a piece of ground in a very curious manner. They were obliged to make a cord of rupees, and measured

the ground in length and breadth with this cord of rupees, and give the same for the ground to the governor of the country, and afterwards they took possession of it."

I am inclined to think that this Portuguese port which he mentioned, is Bombay. It appears by his testimony that they have been much persecuted from time to time.

After this, I read and explained to them the 9th chapter of Exodus, from 22d to 31st verse.

Isajee asked me whether the sacred historian had recorded what Musajee had been relating. I told him no; but what I had read and explained was recorded, and that this awful circumstance took place when the sultan of the country refused to let God's people Israel go. They exclaimed again, "Hear, O Israel," &c. two or three times.

I asked them who taught them that prayer which they so frequently used? They answered and said, our old people, and that this was a great prayer. What other prayers do you use daily? They said, We do not know any other prayer; but since some learned people came from Cochin, we go and join with them while they pray. I asked them whether there were any learned people, or Cohen (priest), Levite, or Nasi among them? They answered, that there are some learned people among them at Bombay and elsewhere; but no Cohen, Levite, or Nasi. In fact, these people do not understand those terms. They say they have a Kazy (or reader) whose business it is to perform prayers and all their religious ceremonies; and as to their public matters, they refer to the magistrates of the places where they reside to settle them. I asked them if they had any written books recording the transactions and proceedings of their ancestors. They said, that they did not suppose there were any such books among them. From what they stated, however, it is probable we may find a history of this people, if at all, at Bombay. I asked them whether they worshipped idols of any kind, as you will have observed that the free servant had told me every one of them had idols in their

secret chambers. They answered, that there were no such things among them at present; but formerly they used to keep idols as the heathen do, and worship them, until some learned Jews came from Sanah to Bombay, where they were destroyed in consequence of those good people telling them that they were committing a great sin against God. That God's commandment is, that they should not make any graven image to worship. I told them, that I was credibly informed, since I came here, that they still keep idols and worship them, and that they have not destroyed them; namely, a silver serpent, which animal was cursed by God at the fall of Adam. I then read to them Gen. iii. 14., and explained the passage to them; afterwards, I exhorted them on the same subject, and advised them to destroy their idols as soon as they returned home, and to cleave unto the living and true God with full purpose of heart, and to pray to him to forgive them this great sin which they had committed, and were committing, even their idolatrous practices. I was much pleased to observe that these poor ignorant men heard me attentively, and especially the old man Musajee; he lifted up his eyes towards Heaven, shed tears, and ejaculated, two or three times, the same prayer, "Hear, O Israel," &c. He repeated it again, saying, We ought to hear, and do what you have been exhorting us to do. Yes, said the other, (Isajee) your words sound in our ears as the word of God in truth, and we therefore must obey them; but the free servant informed me afterwards that they still keep their idols. I pray that the word sown may yet bring forth fruit in them to the honour and glory of God, an hundred fold. I said also, that Israel's God was our God too, and that he is now sending forth people over all the world to instruct the ignorant, and lead those that are astray into the right way; so he has now been pleased to send me among this people, to point out to them the proper object of their worship and adoration, even God, through the Messiah, without whom there is no salvation.

Yes, said Isajee, we expect the Messiah, and when he comes all our people will go to Jerusalem. I asked them when they expected the Messiah, and to return to Jerusalem? A. We do not know, but the time will soon come. Q. Would you be glad to go to Jerusalem? A. O yes, we would be very happy if any one should take us. Q. What will you do there? A. We shall see our God there, and worship him, and be dispersed no more.

I next spoke to them of heaven, death, and hell, but they heard me with apparent indifference. I have obtained the names of the places where this people reside, from Isajee and Musajee, which I beg leave to enclose herein.

I asked Musajee to give me his son Elia Pakira, and I would teach him and take care of him as my own. The old man appeared to like my proposal, and told me that he would speak to his wife concerning it, and let me know. I asked him whether there were any schools established in Bombay or elsewhere, for their children. "No, (said he,) but our people would be very glad to send their children to schools if once established."

I have understood since, that an Arabian Jew has a school at Bombay, for the benefit of their children, at the people's own expence. I presented Isajee with two English tracts, merely to show him the sacrifice of Isaac, and the Ark of the Covenant, which he received gladly. They both left me with a promise to call upon me again when their daily avocations would permit; but only Musajee came, and that merely for the purpose of letting me know his wife would not consent to part with her son. However, he told me that he was going to Bombay after the monsoon, and should he meet any schools there, he promised to put his son to one of them. Thus ends my mission for the present. The monsoon will not allow me to proceed further this season. It is, however, a beginning, and a prospect has thus been opened for more effectual good on a future occasion.

Names of the places where the Beni Israel reside, obtained from Musajee

and Isagee:—Malvan Rady, Harnai, Rajapore, Retnagar, Gulabah, Bancott, Jungirah, Bombay, Soorat, Ilabshai, Panveli, Pen, Nagotna, Ashtym, Roman, Talagosala, Nizampore, Ramrage, Palai, Divangar, Poona, and its vicinity.

Names of places where the Beni-Israel, reside between Goa and Bombay, &c., &c. as given by a Black Jew's free servant to Mr. Sargon:—from Goa to Dundereec, Malvan, Divangar, Geira, Rajapoor, (forty miles distant from Goa), Goondapoor, Jaigad, Bancott, Tanjeriah, Razdungah, Tevandun, Chaival, Retenagar, Bombay. In Bombay they have a synagogue of their own outside the fort, situated in a small village called Darjee Prom, near Bareat.

Names of places where they reside between Bombay and Jaulnah:—Tannah, Panvall, Chocah, Poona, Codanody, Jaulnah.

Names of places where they reside between Bombay and Soorat:—Main, (Main is a very large town, and lies close to Bandoorah, only separated by a large river), Bandoora, Parnalah, Bilsady, Noomsary, Kandavee, Soorat. In Soorat they have no synagogue of their own, but a few of them occasionally attend the White Jews' synagogue at that place.

PALESTINE.

—
WOLF'S JOURNAL.

[Continued from p. 145.]

May 22, 1823.—I called on Rabbi Mendel, and desired him again to read the New Testament. I pointed out to him the contradictions which the Talmud contains. His son and many other Jews entered the room; the conversation became very lively. Rabbi Mendel said, "The written law cannot exist without tradition;" and to support his proposition, he related the following story found in the Talmud. "A Gentile called one day on Rabbi Hilel, (peace upon him!) and said to him, 'Rabbi, I wish to become a Jew, but on the condition that I am not to believe in

the rabbics, but only in the written law of Moses.' Rabbi Hilel said, 'Be it so.' The Gentile then took, in the first instance, instruction in the Hebrew alphabet, from the same Rabbi Hilel, who one day called the figure Aleph, Beth; and the next day called the same figure Gimel. The Gentile said to him, 'Rabbi, you tell me the names of the figures differently every day.' Rabbi Hilel replied, 'You see by this, that you are obliged to believe me first; thus you should believe in the unwritten law.' The Gentile felt the force of Rabbi Hilel's argument, and became a strict believer in the Talmud."

I said to Rabbi Mendel, "The Gentile, however, did not believe Rabbi Hilel's first instruction, when he contradicted himself, and called *one* and the *same* figure differently; and thus I never shall believe the Rabbies, when they, like Hilel's first instruction given to the Gentile, sometimes call black, white, and white, black." All the Jews then became very wild, and as the time to perform their evening prayer was arrived, they all went to the synagogue and exclaimed, "Blessed are those who dwell in thy house! they shall still praise thee!"

I had, some time ago, a discussion with the superior of the Catholic convent. He said, exactly like Rabbi Mendel, "Scripture, without tradition, cannot stand." Rabbi Joseph Marcovitz and other Jews called on me, and I shewed to the other Jews, by the Talmud, that the Messiah's name will be "The Lord our Righteousness."

May 23. A young student of Rabbi Solomon Sapira called on me. I shewed him the contradictions with which we meet in the Talmud, and proved to him by it, that the Talmud cannot be an inspired book. He shewed me a verse in the second book of Chronicles, to prove to me, that the Bible cannot be understood without the Talmud. I gave him, by chance, the same interpretation of the passage that there is in the Talmud, without ever having read that interpretation. He confessed to me, that my interpretation agreed with that of the Talmud. I then told him, "You see that I am

as wise as the Talmud is;" and I recommended him to pray to God in the name of Jesus Christ. He replied, My heart burns with the desire of conversing with you, and I beg your pardon that I interrupt you sometimes.

I called on Rabbi Mendel. I conversed with him about the legend of Rabbi Isaac Loria. Rabbi Mendel observed, that he did not believe all the stories which are contained in the Jewish legends; he believes only those legends, the authenticity of which is confirmed by the Talmud. The Jesuits and other divines among the Papists, observe an equal consistency. The Spanish Jews at Jerusalem are angry with Rabbi Joseph Marcowitz, for acquainting me with the ineffable name, and they are afraid that I shall now begin to work miracles with it, in order that the Jews may believe in Jesus Christ. Rabbi Joseph Marcowitz himself told them of it.

Rabbi Isaac, a Spanish Jew, after he had read the Epistle of St. Paul to the Romans, said to me, "You believe, then, that nobody can be saved, except by Jesus Christ?"

I. None; no Jew, no Rabbi at Jerusalem, however learned he may be, can be saved, except by Jesus Christ alone!

Rabbi Isaac. How were Abraham, Isaac, and Jacob saved, who lived before the birth of Christ?

I opened the Gospel of St. John, viii. 56. "Your father Abraham rejoiced to see my day, and he saw it and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am!"

I again lifted up my voice and prayed aloud, before Rabbi Isaac, that the Jews may behold Jesus Christ their king, who is just and having salvation, who gives knowledge of salvation to his people, that they may give heed to those things which he spoke to his disciples, that they may no longer think evil in their hearts, that they may repent that they have slain the king's son.

The Jews at Jerusalem are now in

great mourning; for they have received letters from Constantinople, that the Greeks have slain many thousands of their brethren. The Rabbies of both communities, therefore, have appointed a fast for all the Jews, and went to Mount Olivet to pray for the preservation of the Sultan. The Greeks are the most inveterate enemies of the Jews; for, alas! few of them know the true spirit of Christianity. On the other hand, the Jews have acted very imprudently against the Greeks in Constantinople and other parts of the Turkish empire, which has increased the hatred of the Greeks against them. Several of their chief rabbies desired me therefore to write for them a letter to the Russian emperor, in order that he may intercede for them with the Greeks.

May 27, 1823. This day was a joyful day. I preached the Gospel to Jews the whole day.

In the evening I went to a Turkish coffee house, where ten of the principal and most respectable of the rabbies of the Spanish committee came.

Rabbies. We are always thinking of arguments by which we may convince you, O Rabbi Joseph Wolf, that we are right and you are wrong.

I. And I pray much for you, that you may come to the knowledge of the truth, which is in Christ Jesus, who is our light, and by whom alone we can see light.

One of the Rabbies. We must call on you and receive New Testaments, and argue with you, but we must ask you one question, it is written in Exodus xxiii. אַחֲרֵי רַבִּים לָרַעַת
"Thou shalt not decline after many."

I. Pervert not the text, for it is written, "Thou shalt not follow a multitude to do evil, neither shalt thou speak in a cause to decline after many, to arrest judgment."

The conversation lasted an hour, in the presence of many Turks. I can, however, not conceal, that my heart revolted to see the Rabbies perverting a text in such an abominable manner, and make the Holy Spirit a liar.

The great objection of the Jews is, that if Christ had been a true prophet, or the Messiah, he would have left the

law of Moses standing in its full extent, and never have abolished it: to shew them, therefore, that the Jews have no right to dispute his prophetic character and Messiahship, on account of his having abolished the ceremonial law of Moses, I thought it would be well to refer them to the Talmud, which says, that a prophet has the right of reducing the law of Moses. Although the arguments out of the Talmud have no weight with me, they have weight with the Jews, and for this reason I shall make use of the Talmud for some months, until I have shewn them the folly of believing in it, and shall have given my friends in England a little picture of the spirit which prevails among the Jews at Jerusalem, to shew future missionaries how one may get access to the Jews at Jerusalem, which is really not so easy. It gives, at the same time, a good insight into the root of their errors. I hope, after some time, to adopt the method of speaking simply with them about the love of Christ, and to translate Baxter's *Saints' Rest* for the Jews at Jerusalem, into the Hebrew and Jewish-German. You will permit me, therefore, now to trouble you with an extract* of the Gemara, by which I showed the Jews that they have no right to deny that Jesus was a prophet, on account of his having reduced the law of Moses to two commands, (*i. e.* love towards God and our neighbour;) for their own Talmud says, that the prophets after Moses have diminished and reduced the law of Moses. But in citing to the Jews this passage of the Talmud,* I did oblige them to confess that it is, according to the Talmud, no proof against the Messiahship of Christ, that he abolished the ceremonial law of Moses; and I shewed them, at the same time, that I have no belief in the Talmud, and that the Talmud is the most silly book that was ever published.

Ye cannot imagine the stir which was produced among the Spanish Jews, as soon as they observed that I was reading their books, and trying to shew that they are in error out of their own books. Several excommunications were proclaimed in the synagogue against those who lend me their books; but none of them regarded the excommunication. Rabbi Isaac Abulafia, the most respectable Jew among the Spanish Jews in Palestine, even made me a present of some treatises on the Talmud. Rabem Zusi, the high-priest of The Spanish Jews, observed, that it never was seen at Jerusalem that a Jew should come there for the purpose of persuading them that Jesus is the Messiah.

May 29. Whilst I was busy with several Polish and Spanish rabbies, in confuting their Talmud, an old and venerable Jew from Rhodes, who spoke the Biblical Hebrew very well, entered the room, saluted me kindly, and seated himself without ceremony. He then took a New Testament, and read in the presence of the rabbies, from the first chapter of Matthew to the sixth chapter. Whilst he was reading the sermon on the mount, he shook his aged and flowing locks, smiled, and exclaimed, "Very fine, very fine!" The other Jews were struck, and observed, that he was a good, old, simple-hearted Jew, and for this reason he did not observe the errors the book contains. The Jew from Rhodes asked me then, whether this book contains, likewise, the history of the holy fire, with which the Greeks impose upon the people? If this was the case, the book was very much mistaken. I told him, that I myself considered this holy fire as an imposture of the priests; and that he would not find any thing of it in the New Testament. That book contains the invincible proofs that Jesus Christ is the Messiah, the Redeemer, the Saviour of the world; together with the heavenly doctrines which he preached. I then preached to the Jews, and shewed them the bad effect which the Talmud produces in their character; that it makes them hypocrites, enemies of other nations, proud,

* This extract, with others of the same kind, are very curious. We hope to present them to our readers as opportunity offers, but they can hardly be printed as part of the journal.

deceivers, unmerciful to widows and orphans, lovers of false doctrines, and rejecters of the pure sense of the word of God, &c. I gave them the following picture of a rabbi.

"A rabbi sits in his room with large frontlets on his head; the Talmud lies open before him, and he reads in it what Rabbi Samlai says, what Rabbi Akiba says, what Johannan says, &c. Then a widow calls, and tells such a rabbi, who is just digging in the Talmud, her affliction. The rabbi turns her out of the room, and continues to read the nonsense of Rabbies Samlai, Gamaliel, Hilel, and a thousand other foolish rabbies. The Spanish rabbi hates the Polish rabbi, and the Polish rabbi hates the Spanish one. Another rabbi is reading the Talmud the whole day, and howls the whole day, 'Rabbi Samlai says this, Rabbi Hilel says that.' If any desire him to give permission to bury the wife of a poor man, he refuseth to give permission without receiving first twenty-five piastres. Hypocrites ye are! Read in the New Testament what the priest did, when he met the man of Jerusalem, who fell among thieves on his way to Jericho; and read what the Samaritan did, and ye shall see, that as your fathers were, so are ye."

I said further to them, "Every little child in England would perceive the absurdity of your Talmud; and I never met a Jew who was versed in the Talmud, and who was able to think straight, as other men do."

In the treatise of Edioth, at the end of the second chapter, the following words are to be found, which I read with the Jews, after that I shewed to them Matthew xxiv. and xxv. "Rabbi Akiba says, 'Five things last twelve months: the judgment of the deluge lasted twelve months; the judgment against Job lasted twelve months; the judgment against the Egyptians lasted twelve months; the judgment of Gog and Magog shall last twelve months; the judgment against the wicked in hell, shall last twelve months. For it is written, (Isa. lxvi. 23.) 'And it shall come to pass, that from one new moon to another, &c.' Rabbi Johannan says, The punishment in hell shall last fifty

days,' *i. e.* from the passover till the pentecost! for it is written, 'From one sabbath to another.'" I read, after this, with the Jews, Mark ix. 44—46.

The Jews believe that every Jew must go to hell for a while.

Mr. Fisk and I had a discussion with one of the Jewish rabbies. After that brother Fisk had shewn to him 1 Cor. xiii. and Gal. v. 19—26, we obtained the following account of his views. Mr. Fisk enquired, "Do you believe that you should go to heaven if you were to die now?" He answered in the negative; and said that the best men must go to hell for a time. "But do you believe that Abraham, and Isaac, and Jacob, and Moses, went to hell?" "No." "And do you believe that a great and good rabbi, who should spend his whole life in reading the Talmud, would go to hell?" "He must go at least for half an hour." "And how long will Jews generally be obliged to remain in hell?" "After being tormented three days in their grave, they must suffer in hell a longer or shorter period, according to their character, and then their souls will be admitted to heaven, there to remain, beholding the Shechinah, and reading the Talmud and the law, until the Messiah comes. Then their bodies will be raised, and they will return to the earth, and live eternally here, and the earth will produce all good things in abundance, without cultivation. The Gentiles, after suffering in proportion to their sins, will be admitted to a paradise inferior to that of the Jews. Heretics, *i. e.* such Jews as reject the Talmud, will have no part in the resurrection, and must suffer in hell for ever. The Gentiles will be raised, when the Messiah comes to see the glory of the Jews, and then return to dust again." Mr. Fisk asked, further, "And what will become of their souls?" "They will return to hell." "What! return to hell, after having been once in heaven?" The rabbi here told us, that as to what shall take place after the Messiah comes, he is not quite certain; but previous to his coming, all will be as he had told us.

Mr. Fisk. What do you believe concerning hell?

He replied, "There are different kinds of punishments. The man who has used bad language will be hung up by the tongue and bastinadoed. He who has listened to bad language, will be suspended by the ear and flogged. The women who have been proud of shewing their hair, will be suspended by the hair. All will be in burning pitch and sulphur, but will be removed occasionally from fire to water, and from water to fire." "Do you believe all this literally, or figuratively?" He replied, "Literally; all literally."

The above rabbi left us, and another called, to whom we put the same questions. He gave to most of them similar answers, but said that the wicked will be punished in hell for ever; that great and good rabbies, who spend their whole time in reading the Talmud, will not go to hell at all, but after death will bathe in hot water, called *Nahar Dinar*, (נהר דינר,) and then be admitted to heaven; and that Jews and Gentiles will all be judged together at the day of judgment. He believes the day of judgment will take place before the coming of the Messiah, and before the resurrection. Mr. Fisk thereupon shewed him, John v. 28, 29, and then Mat. xxv., concerning the day of judgment. Mr. Fisk asked him, what he as a Gentile must do, according to the opinions of the Jews, in order to be saved, and whether it were in their view necessary that he should become a Jew? He said, nothing was necessary, but to observe the seven commandments, i. e., to avoid these seven sins:—1. Idolatry. 2. Unchastity. 3. Murder. 4. Theft. 5. Eating flesh from live animals. 6. False witness. 7. Blasphemy. So much of the conversations with the two Jews. Their ideas about hell are taken partly from the Talmud, partly from a book called *Gedulath Moshe* (the Glory of Moses) which says, that the Lord ordered the Angel Metat, which is the name of Hesweh, who was taken to heaven—that he should take Moses upon his wings, and shew him the seven heavens, the paradise and hell, after

that the Lord had appeared to Moses on Mount Horeb in the thorn-bush: and farther, from the book, called the Book of Imanuel, which contains the story of Imanuel, the son of Ishmael, the high-priest, who was carried by Daniel the prophet, to paradise and hell, to shew him the bliss of the saints in heaven, and the torments of the condemned in hell. Imanuel, the son of Ishmael, the high-priest, tells us, however, that he found in hell, many learned rabbies. He says, as follows:—

"Finally, when we went farther, we saw in hell a party of blind men, above one hundred, whom I recognized, having seen them when they were alive, and knew that they were not blind, and were very wise and learned men. Daniel the prophet said to me, You must not be surprised to find these Rabbies here, for they did not study for the glory of the Lord, but merely to be esteemed by men, and through pride; and therefore, as they did not like to look in the law, for the glory of heaven, they have now been deprived of their eyes, and must suffer great torments. When we came farther, we saw an old man, on whose head a dirty crown was placed, and many angels of terror struck him with fiery rods; after this, he was brought to a mountain, from which the angels did cast him down, and brake his neck repeatedly, and angels of terror threw him from one angel of terror to the other, and said to him, 'As thou didst love false objects better than true objects, for this reason thou must suffer.' Then I asked Daniel, 'Who is this old man?' and Daniel replied to Imanuel, 'He is a stubborn and rebellious son against God and men, he has transgressed all the ten commandments; he was a great and learned rabbi, and knew what was right and wrong, and he did all things in spite of the holy covenant, and followed his bad passions; and woe unto that man who should dare to intercede for him, he surely will be cut off from the world beneath, and the world above!'

"Then I saw two other men in hell who burnt in hellish fire, and I recognized them immediately, and they

shrunk back, on seeing me: they were considered to be the best men in this age, and great and learned Rabbies; and I asked Daniel, 'Why are these here; for I knew that they were men highly esteemed, wise, and learned men?' And Daniel answered me, 'They became proud on account of their wisdom, and gave false judgment, and oppressed orphans and widows, and gave no alms, but at the close of their days they repented: for this reason they have to suffer twelve months in the fire of hell.' So far the book called *Sepher Imanuel*.

[To be continued.]

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POLAND.  
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EXTRACT OF A LETTER FROM MR. JOHN O'NEILL.

A COMMUNICATION from Mr. John O'Neill, dated Marggrabowo, March 15, mentions the following fact:—

I had an opportunity of speaking with the Rev. Mr. Salskowitz, rector of Alweiden, a village about twelve miles from this. He told me, that he has, within the last five years, baptized several Jews. A few weeks since, a Jewish girl attended his church through curiosity, but was so struck with what she heard, that she found it impossible to continue any longer a Jewess. She has been baptized, and by her conduct and conversation is shewing forth the praises of him who has called her from darkness to light, and from the power of satan unto God. Indeed, said Mr. S., she is a pattern to all the people in my parish. A Roman Catholic priest, who has come over from Poland, with the intention of becoming a Protestant in this place, told me, he has baptized eleven Jewish families this last year in Poland.

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EXTRACT OF A LETTER FROM THE REV. A. M'CAUL.

THE Rev. A. M'Caul, in a communication dated Warsaw, May 31, addressed to one of the Vice-

Presidents of our Society writes as follows:—

I once more take the liberty of addressing a few lines to you, as I have something to communicate, in which I know you will feel an interest. God is blessing our labours here in a most wonderful manner, so that we hope the great day of the Lord is beginning to dawn. Our German services in the church are well attended; since my last letter to Mr. Hawtrey, we have a service on the Jewish Sabbath. The first was Saturday, 15th May; twenty-one Jews were present. We preach upon that portion of the law, or the prophets, which has been read that day in the synagogue. Besides this, we expound on Tuesdays and Thursdays a chapter out of the Old Testament. This is especially intended for those Jews who have expressed a wish to be baptized; it is not public, though it is in the church, so that all who wish may be present. From eight to nine Jews generally attend. Between our public services and private conversations, our time is fully occupied. This in itself is exceedingly joyous, but it is far from being all. In my last letter to Mr. Hawtrey, I mentioned a Jewess who had received instruction from me, and had remained equally firm against temptations and persecutions. As her family is rich and powerful, we thought it would be well to secure for her the protection of his Imperial Highness, the Grand Duke Constantine. We therefore applied to him, through Col. Fenshaw, and begged that he would condescend to be sponsor. To this application his Imperial Highness returned an answer in the affirmative, inviting us, at the same time, to perform the baptism at his palace in Belvidere. Yesterday, Colonel Fenshaw, Aid-de-camp to his Imperial Highness, called for us according to appointment. Mr. Becker, Mr. O'Neill, and myself, had the honour of being presented, and were received with the greatest condescension and kindness, after which I baptized the Jewess by the name of Constantia. You will easily conceive the importance of this his Highness' condescension, to our Mission. It

has established one thing beyond contradiction, viz., that we have a right to baptize; it also silences all adversaries. We returned thankful to the Lord who thus honours his own work. In the afternoon, we had a second baptism. A Jew, servant to the Baron Sass, who has for some time received instruction from Mr. Becker, was baptized by the Rev. Mr. Diehl, at our afternoon service. After the baptism, Mr. Becker preached from Ezek. xxxvi. 26, 27. The church was crowded to excess by the inhabitants of Warsaw, amongst whom were very many Jews. The crowd prevented us from ascertaining their number. Colonel Fenshaw, Baron Sass, and Baron de R. were present. To-day, at four o'clock, another Jew, instructed by Mr. Hoff, will be baptized in the Lutheran Church, and we are ourselves preparing a fourth to be baptized very shortly, besides several others who will be baptized in a few months.

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GIBRALTAR.

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REV. C. NEAT'S JOURNAL.

[Continued from p. 190.]

Fcb. 4.—== called, I gave him my written observations upon the questions which he had proposed. He read the reply to his first enquiry relative to the nature of the covenant which God promised to establish with Abraham, and his seed after him. I affirmed, that the text referred to, viz. Gen. xvii. 7, contained a renewal of the covenant of grace. == objected to the provisions of this covenant, saying, "God promises to be our God." This is all the covenant.

C. N. According to your opinion, God engages to be your God, i. e. your reconciled God, your Father, your Friend?

Jew. Yes, our God is our friend.

C. N. But Abraham was a sinner, and the Israelites have all been sinners, how then can the holy God be the friend of Abraham and of Israel, except through the interposition of the Messiah? The necessity of the atonement of Christ is plain from your own explanation of the covenant made with Abraham.

Jew. If we sin, then God is not our

friend. He punishes us; and our punishment makes amends. Suppose I do wrong, and a judge orders me to pay twelve dollars; this is my punishment, and when I pay, all is well. So it is with God and Israel. We have sinned; but God punishes; and by suffering we make amends, and then God becomes our friend.

C. N. The Scriptures say not a word in proof of your opinion. On the contrary, throughout your law, blood, and not affliction, repentance, or any thing which man can do or suffer, is represented as the atonement for our souls. These are the words of God in Lev. xvii. 11, "It is the blood that maketh an atonement for the soul."

Jew. We cannot offer sacrifices, because the temple is destroyed. But now, repentance is instead of blood. Moses says this in Lev. xxvi. 40—42. If we confess our iniquity, and accept of the punishment of our iniquity, then, God says, "I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." Therefore repentance is sufficient.

C. N. Repentance is ordained as the means of obtaining the blessings of the covenant, and no one can be saved without repentance; but our repentance does not atone for our sin. The blood of the Mediator of the covenant is the compensation to divine justice. You mistake the meaning of the 40th, 41st, and 42d verses of Lev. xxvi. The true signification of them is this, that when the Israelites repent, then God will remember his covenant, and bring them to their land. Observe, he does not say, I will remember their penitence and their confession; and on account of these, forgive and bless them: but he says, I will remember the covenant, i. e. the covenant of grace, to be bestowed upon sinners through the obedience and precious blood-shedding of Jesus Christ. It is for the sake of this covenant, and not for the sake of repentance, that God will bless Israel.

Jew. God promises to be our God. This is all the covenant; and when we repent, that is enough.

C. N. Was God the friend of Abraham before he took Abraham into covenant?

Jew. Yes.

C. N. You certainly mistake, for Abraham was an idolater.

Jew. Was Abraham a sinner?

C. N. Surely he was; and no child of Adam has been without sin. It is plain, that God was the God of Abraham in some peculiar manner, after the revelation of the covenant, in which he was not the God of Abraham before that remarkable transaction. He was not the reconciled God of Abraham before the covenant as he was afterwards. For if otherwise, why did God make any covenant with Abraham?

Jew. God is over all men, because he made them; but he is the God of Israel, because he has given us his commandments.

C. N. If you break these commandments, what then will become of you? God cannot be your's any longer. If the giving of the law constituted the form and substance of the covenant with Abraham and his posterity, his situation and your's is hopeless; for Abraham and his descendants have all broken the law.

Jew. God says, "When they be in the land of their enemies I will not cast them away, neither will I abhor them," Lev. xxvi. 44.

C. N. Very true, but read on; and you will see that it is not because of your goodness, or because of your repentance, that God promises to be merciful, but because he will not break his covenant. The covenant of grace is every where mentioned as the reason and ground of God's merciful dealings with, and promises to Israel.

Jew. Nothing is needful but repentance.

C. N. Mediation is absolutely necessary. Would the repentance of the Israelites have sufficed to save them from destruction, when they provoked God by making the golden calf? It was the mediation and the intercession of Moses, and not their repentance, which saved them from instant ruin at that time. And the mediation of Moses represented that of Christ. In this

particular, as well as in other respects, he is a prophet like unto Moses.

Jew. Moses burnt the calf, and gave the dust to the Israelites to drink, and this signified that they repented.

C. N. Whatever that may mean, it is plain that their repentance could not save them; and it is equally plain that neither your repentance nor mine can merit pardon, or make atonement for our souls.

Jew. Repentance is necessary, and for this we shall be pardoned; as it is said, Lev. xxvi. 40.

C. N. I am sorry that you are resolved to mistake the meaning of that text. But if repentance was every thing, tell me why were sacrifices instituted?

Jew. Sacrifices were only a ceremony.

C. N. How then comes it to pass that so much importance is attached to them in your Scriptures? Why is it constantly affirmed, that they were to be offered to make atonement; whereas nothing is said concerning the meritorious efficacy of repentance for this purpose?

Jew. Do you think that sacrifice was enough without repentance?

C. N. Certainly not, but sacrifice made the atonement, and not the penitence of the sinner. He was to confess his sins over the victim whose blood was shed; and the blood, and not the confession, merited pardon.

Jew. Was not sorrow of heart enough without the sacrifice?

C. N. It was not; for then sacrifice would not have been so positively commanded.

Jew. But why then is not sacrifice mentioned in Lev. xxvi. 40—44?

C. N. Sacrifice is included in the covenant referred to in that place. It could not be fulfilled without sacrifice; for it had respect to the promised seed, who, in the fulness of time, appeared to put away sin by the sacrifice of himself.

Jew. How do you know that sacrifice is included in the covenant with Abraham?

C. N. When this covenant was made, Abraham was commanded to offer sacrifice, as we read, Gen. xv. 9. And a sacrifice was offered when the cove-

nant was renewed, after Abraham had bound Isaac, and manifested his readiness to slay him. Now, all this showed that sacrifices were essential to the covenant. But if your opinion be true, why is it not that *repentance* maketh the atonement instead of *blood*, in Lev. xvii. 11.?

Jew. This was when the temple stood; but neither then nor now was blood so good as repentance.

C. N. If repentance only were ever sufficient, it was when the people were most perfect, and had the presence of God amongst them, and the sure instructions of the high-priests. But how is it, that at that time they were required to sacrifice animals, and to consider blood to be the atonement?

Jew. Repentance was enough then, but sacrifices were commanded, and it was right to offer them.

C. N. Then blood was unnecessary; and is it to be supposed, that such particular and positive directions would have been given by God to Moses concerning sacrifices, if repentance was all-sufficient.

Jew. Both are needful.

C. N. Yes, you must acknowledge this; and your Scriptures teach that blood is what makes amends, and not repentance.

Jew. Lay this aside and ask, Can I as a Jew, by repentance and thinking about the sacrifices, obtain the glory of God?

C. N. You must put your trust in the death of Christ, which is the true, and real, and meritorious atonement for the sins of men.

Jew. Can I enter the glory of God by repentance, without trusting in Christ?

C. N. Certainly not, for without faith in Christ, salvation cannot be obtained. It is absolutely necessary to believe in the all-sufficient sacrifice once offered for our sins; or those sins cannot be forgiven.—I endeavoured to utter this important truth with the seriousness and solemnity which it required.

== was silent. He coloured, and seemed to be struggling with his feelings. At length, he asked with emphasis, "What sacrifice?"

C. N. That which Jesus Christ offered when he shed his blood upon the cross.

Jew. Where do our Scriptures say this?

C. N. The 53d of Isaiah foretells the suffering of Messiah as the sacrifice for sinners.

== did not appear to notice the reference to Isa. liii. but evading it, enquired, Which is best, faith or repentance?

C. N. Both are alike necessary; but our dependence must be placed upon neither, only upon the doings and sufferings of Christ the only Mediator between God and man.

Jew. If I think upon the sacrifices, is that enough?

C. N. No; for those sacrifices were typical, and had no value but as they represented the Messiah.

Jew. Where is that to be found?

C. N. In Psalm xl. 6—8.

Jew. David had been delivered out of trouble. In the 5th verse, he speaks of God's wonderful works; and in the 6th verse, he means that sacrifices were not sufficient.

C. N. The word is, "Thou didst not desire." Here is nothing about the sufficiency or insufficiency of sacrifices in the sense you intend.

Jew. It means, in short, that sacrifices were not so good as repentance; and were not required.

C. N. But this is contrary to fact; for at the time when David lived, sacrifices were required. How can it be said, that sacrifices were not desired, and sin-offerings not required, when every Jew was commanded to offer them?

Jew. The 5th verse is an admiration of God's wonderful works; and David, by comparison says, sacrifice is not required.

C. N. But how could he do God's will, and yet speak in this manner of sacrifices? Besides, the words are positive, and contain no such comparison as you mention.

Jew. I will write upon this verse. What is the question you ask?

C. N. How can David say, God did not desire sacrifice and offering at

the very time when the law of Moses required sin-offering and sacrifice?

Jew. He thought so upon God's wonderful works, that he could not tell why sacrifices were commanded; and he considered sacrifices to be of no value in themselves.

C. N. This is just what he meant, and what I am contending for. And it is evident that this verse teaches us to look upon sacrifices as typical; for otherwise it is contradictory and vain.

Jew. It means that our sacrifices could do no service to God, and were of no benefit to him.

C. N. No more are any of our works. But the words have not

this meaning. **לֹא חָפַצְתָּ** Thou didst not desire, is derived from **חָצַץ**

to will, or appoint; not to seek, or receive benefit, or profit. So **שָׁאַלְתָּ**

thou didst not require, comes from **שָׁאַל**,

to demand as a Creator from his creature, or as a king from his subjects; and by no means intimates that God would receive profit from the offerings. The true meaning of the verse is what I have stated, and you were compelled to acknowledge. Why will you attempt to quibble upon the words, and to give significations which they have not.

Jew. I will write upon this subject, for I know its meaning. My time is now gone, and I will therefore come again some other day.

Feb. 6th.—== brought what he calls his written explanation of Ps. xl. 6—8. It is composed in Spanish, and the following is a translation:—

“In the Epistle of Paul to the Hebrews x. 5, it is said, ‘Sacrifice and offerings thou hast not desired, but a body hast thou prepared for me.’ You see clearly that this Saint Paul falsifies the letters, for David says thus: ‘Sacrifice and offerings thou hast not required, but my ears thou hast pierced (ears thou hast opened to me) meaning to say, Thou hast given me ears to hear thy voice; and this is what the Lord requires. For thus saith the Lord, at the assembly of the people at the Mount Sinai, Exod. xix. 5, ‘Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye

shall be to me a treasure more than all the nations; for all the earth is mine.’”

And likewise the Prophet Jeremiah, vii. 22. ‘For I commanded not your fathers, nor enjoined it upon them when I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing I commanded them, saying, Obey my voice.’ And also it is said, 1 Sam. xv. 22, ‘Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Certainly, to obey is better than sacrifice, and to hearken, than the fat of rams.’ So that obedience is what gives most pleasure; but sacrifices are the medicines for the infirmities of sin. And he who does not sin, has no need of sacrifice. For a man that eats nothing to injure his health, has no necessity of medicine. And further, according to our wise men, this medicine is obtained not by sacrifice only, but by sacrifice with the offering of the soul. And this offering is made by fasting a day or two, and by repenting oneself of sin committed. In our Prayers for a private Fast is the following: ‘Sovereign of the Universe! I have already been afflicted with a fast before thee, and it is known and manifest before the throne of thy glory, that while the temple existed, if a man sinned, he offered a sacrifice in thy presence, of which the fat and blood only were offered, and made an atonement. But, at present, because of our manifold sins, we have neither sanctuary, altar, nor priest, to make atonement for us. May it be acceptable in thy presence, O Lord, my God, and the God of my fathers, that the diminution of my fat and blood, which hath been diminished in thy presence by my fast this day, be accounted and accepted favourably before the throne of thy glory, as if I had offered it upon thine altar; and be favourable unto me according to thy abundant mercy.’—*Daily Prayers of the Spanish and Portuguese Jews*, p. 216.

Observe, Sir, how St. Paul falsifies the letter, saying, ‘But a body hast thou prepared me.’ I desire proof that the body of Jesus is called sacrifice and offerings, as we find in verse 10. of the same tenth chapter to the Hebrews.”

Feb. 7, *Saturday*.—I went to the South to-day, hoping to find the Barbary Jews to whom I had given Tracts; but their residence was closed, and I could not meet with them. In the evening, I went into a small synagogue in the butchers'-market. It was very inferior in appearance to the other two synagogues which I have visited. About fifty Jews, almost wholly Barbary ones, were assembled. They went on with their service, and seemed unwilling to have any communication. Probably, my ignorance of Arabic and Spanish would have been a bar to conversation if they had been so disposed.

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DOMESTIC.  
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DEPARTURE OF DR. AND MRS.  
DALTON.

OUR readers are probably aware of the advantages which have generally been experienced by those travellers in the east, who belong to the medical profession; their medical character having been found to afford them access to persons and to places, from which other strangers are excluded. Hence it has been observed, that a pious physician must make an excellent missionary; and it is with pleasure we announce the opportunity which now offers of bringing the truth of this opinion to a test.

Dr. Edward Dalton, who has been some years in medical practice in Ireland, lately offered his services as a lay missionary, and is now embarked for Malta on his way to Palestine. His qualifications appear to be of the first order, and he is accompanied by his wife, an excellent and pious lady, devoted equally with himself to the Jewish cause. They sailed on the 4th of June, Dr. D. having taken leave of the Society at a special meeting of the Committee, when a suitable and im-

pressive address was delivered by the Rev. J. H. Stewart to Dr. Dalton and two other Missionaries. May the blessing of the Lord rest upon all these his servants!

Dr. Dalton had an opportunity of commencing his missionary labours in London previous to his embarkation, as will be seen by the following letter addressed by him to the Rev. Mr. Hawtrey:—

My dear Sir,

As I cannot hope for the pleasure of seeing you again previous to my departure for Malta, I leave the particulars of an interesting circumstance which occurred during your absence. Sunday evening, 23d inst. seven foreign Jews were at the Episcopal chapel. After service they were brought into the vestry-room, and interrogated. Only one of them spoke English, and that imperfectly. They were, therefore, questioned by a person present, who spoke German. They stated they were from Berlin; some of them dealers in jewellery, &c. One of them, A—, had been at the chapel before, the others came at his suggestion, wishing to see how things were. Mention was made of my object, and whither I was going; they all caught at the name of Jerusalem, and one or two said, "Let me go with you." We walked together from the chapel. I put some questions (through my interpreter) respecting the Messiah. They collected around us, and argued with much vivacity. The only opinion they seemed to hold in common was, that Messiah was not come. B— said he had worshipped one God and kept the commandments: when pushed on this point, he had recourse to the Talmud; and here a very warm discussion arose between him and A—, who rejected it as unworthy of credence. The rest, with the exception of L—, took little or no part in the discussion, betrayed great levity and carelessness; appearing more bent on going to regale themselves at some public house, than on hearing those things which belonged to their peace. However, A— and B— walked on with us. The

present state of the Jews, the altered feelings of Christians towards them, the promises respecting them, together with quotations from Daniel, &c. were placed before them. We continued conversing until ten o'clock, and they evinced a very candid spirit and great command of temper. Towards the conclusion, A—— said, "If I could only be persuaded that Jesus was the Messiah, I would be baptized." B—— excused himself as being unprepared to answer the questions put him. He observed, the questions were too learned, and he should like to have time to consider them. We assured him they were not learned questions, nor was it our desire to put difficulties in his way, but to shew him that his own scriptures proved Jesus to be the Christ. He then said, He should wish to meet me again. The following evening was fixed for that purpose. We shook hands and parted. I told them I should go home and pray for them, and begged them to read over the passages by themselves.

We met the next day. L—— came with A—— and B——. Texts chiefly bearing on the first advent of our blessed Lord were selected. B—— tried to prove that Christians broke the second commandment, by worshipping more than one God. We shewed him that Christ and God were one, and the Trinity in unity. He endeavoured to set this aside; but L—— opposed him, and added, If Christians break the commandment because they worship Father, Son, and Holy Spirit, we break it also; for on the last day of atonement we say *רוח הקדש* and also we say *אדני אלהים* three times. B—— then endeavoured to prove that Christ was not God. Isaiah ix. 6. was quoted. L—— read it attentively, and after some consideration affirmed, "that is Messiah." Gen. xlix. 10. was then referred to, and they all assented to the fulfilment in Herod's becoming king. The seventy weeks of Daniel were then urged. L—— cried out emphatically, "Messiah must be come, but Jesus is not Messiah." Isaiah vii. 14. and its fulfilment in Matt. i. 23. with other passages, were stated. B——, who had argued stre-

uously before, was quite silent. A—— urged that the Bible I had was a false one, only containing our own text. I handed it to L——; he turned it over very carefully, and finding it quite correct, (it was Bagster's Polyglott,) he was confounded, and after resisting some evasive explanations of his brethren, he cried out clapping his hands, "If these prophecies be true, Messiah is God; Messiah is come, and Jesus is Messiah." "We are in captivity." "Yes, yes," they all exclaimed, hanging their heads, "in prison, in prison." "Christians are," said he, "not in captivity because they believe Messiah is come, we are, because we believe it not."

I endeavoured to impress him with a sense of the awful state of his people, and of his own soul, not finding peace in Judaism, nor convinced of its truth, and yet not believing in Jesus of Nazareth. He shook his head and said, "It is true; we are all blind—all blind." I told him of blind Bartimæus, and besought him to beg of the Lord Jesus to open his eyes, that his soul might live. He said, I should like much to see a German padre, to speak with him. I promised to try and get one to meet them on Wednesday evening. They cheerfully accepted the offer. After having spent more than three hours with them, I left them, parting with expressions of mutual good wishes. They remained to partake of some tea with our interpreter; and I departed, blessing God on behalf of these poor wanderers of the house of Israel, praying they might be sheep of his fold.

On Wednesday evening, Mr. Treshow attended, and conversed with them. A—— was not present, another came in his place. I gave a German Hebrew Testament to L——, but I leave the circumstances of that evening, on which I was only a listener, to Mr. T——, to whom I refer you for particulars. Surely it is interesting to find Jews so ready for quiet, calm, and affectionate discussion; and more especially persons who, by their own account, had not been familiarized with these matters before.

Farewell, my dear Sir, let us go in

faith, scattering the precious seed. We know who alone can give success. May the Lord God of Israel bless your labours, and those of all the Society, and begging a remembrance in your prayers, Believe me, &c.

G. E. DALTON.

May 28, 1824.

DEPARTURE OF MESSRS. WERMELSKIRCK AND REICHARDT.

Mr. J. G. G. Wermelskirck and Mr. J. C. Reichardt, of the German Reformed Church, who were originally students under the Rev. J. Jaenicke, of Berlin, afterwards for about two years at the seminary at Stansted, attended the Committee at the same time with Dr. Dalton, and took leave previous to their departure for Poland, whither they are to proceed immediately.

BUILDING FOR PUBLIC MEETINGS.

WITH much pleasure we insert the following.

“Plan of an Association for erecting and superintending a building in which the Meetings of Religious and Charitable Institutions may be held.

“The want of a suitable place for the Anniversary Meetings of Public Societies, has been long and severely felt. There is no existing edifice in this Metropolis, which combines the essentials of such a place of Public Meeting; as no room can be procured sufficiently capacious, or which affords the necessary means of ingress and egress, the facility of hearing, and proper accommodation.

“The return of every Anniversary causes extreme embarrassment to the several Committees, who are wholly dependant for the execution of their duties, in this respect, upon the managers of the only rooms which can be obtained.

The accommodation which may even be had of them is very precarious, and subject to a variety of inconveniences, too well known to need recapitulation.

In consequence of such considerations as these, a Meeting was convened, by public advertisement, at Freemasons'-Tavern, on the 6th of May last, and adjourned to the 14th, when the Right Honourable Lord Gambier took the Chair; the propriety of erecting such an edifice was then determined upon, and the following Noblemen and Gentlemen appointed a Provisional Committee, to devise a plan for carrying the same into effect, with power to add to their number.

The Right Hon. Lord Gambier  
The Rt. Hon. Sir G. H. Rose, M. P.  
Sir Thomas Baring, Bart. M. P.  
Sir R. H. Inglis, Bart. M. P.  
Sir C. S. Hunter, Bart.  
Joseph Trueman, Esq.  
W. M. Forster, Esq.  
J. G. Barker, Esq.  
Henry Pownall, Esq.  
Samuel Rixon, Esq.  
John Hatchard, Esq.  
John Bridges, Esq.  
William Newman, Esq.  
J. S. Brooks, Esq.  
A. J. Valpy, Esq.  
W. Grane, Esq.  
— Valentine, Esq.  
William Harding, Esq.  
Percival White, Esq.

“On the 12th of June, the Committee met at the house of the Right Honourable Sir G. H. Rose, when

Henry Drummond, Esq.  
William Alers Hankey, Esq.  
Benjamin Shaw, Esq.  
William Allen, Esq.  
W. B. Hudson, Esq.  
H. C. Christian, Esq.

were added to the Committee, and the following Resolutions adopted:—

*Resolved*,—I. “That an Association



be formed for erecting a Public Building, in which the Anniversary Meetings of Religious and Charitable Societies may be held."

*Resolved*,—II. "That a Substantial Building, capable of containing not less than 3000 Persons, be erected in a central part of the Metropolis, the immediate object of which shall be for Meetings of Religious and Charitable Institutions."

*Resolved*,—III. "That for this purpose the sum of not less than £20,000 be raised in shares of £50. each, to be called for when wanted by the Directors, who are hereafter to be named by the Share Holders."

*Resolved*,—IV. "That no individual do hold more than Five Shares, and that persons intending to subscribe be requested to send their names to Henry Pownall, Esq. 63, Russell Square, on or before the 1st of September next."

*Resolved*,—V. "That as soon as the Sum of £20,000. shall have been subscribed, a Meeting of Share Holders shall be held, for the purpose of electing from among themselves Twenty-four Directors, to act gratuitously, to whom shall be entrusted all the arrangements connected with the

Erection of the Building, and other Measures for carrying these Resolutions into effect."

*Resolved*,—VI. "That the Building shall be disposable for the purposes of the First Resolution; and that the Income derived from the Occupation of the Premises be applied, in the first instance, to defray the incidental Expences, and afterwards to the Payment of Interest, after the rate of Five per Cent. per Annum, upon the Capital; it being provided, that in no case shall the dividend be increased above Five per Cent.; but the surplus shall be applied as may be directed by the Share Holders."

*Resolved*,—VII. "That no Share Holder be permitted to dispose of his Share, unless first offered to the Directors."

*Adjourned.*  
(Signed) HENRY DRUMMOND,  
Chairman.

THE Annual Sermons will be preached at Bentinck Chapel on Sunday, 18th July; the supplemental, for the Hebrew Old and New Testament Fund, on the 25th.

CONTRIBUTIONS TO THE LONDON SOCIETY.

|                                                                              |    |    |    |
|------------------------------------------------------------------------------|----|----|----|
| A. B., by Rev. C. Simeon .....                                               | 50 | 0  | 0  |
| Dickenson, Rev. J. H. Bangworth, Worcester, collected in Staffordshire ..... | 0  | 19 | 0  |
| E. H. ....                                                                   | 1  | 0  | 0  |
| Hebson, Mrs., Lawrence Lane, Cheapside .. (For Palestine Fund)               | 1  | 1  | 0  |
| Lady, by Mr. J. G. G. Wernelskirck .....                                     | 2  | 0  | 0  |
| Mortlock, Miss, M. M., collected by her .....                                | 1  | 6  | 0  |
| Pearson, Captain R. H., S. C. ....                                           | 10 | 10 | 0  |
| S. L. ....                                                                   | 3  | 5  | 0  |
| Spitta, the late Sarah, Crouch-street, Colchester ..... (Legacy)             | 5  | 0  | 0  |
| Burton-on-Trent, by Mr. Dancer .....                                         | 5  | 0  | 0  |
| Cambridge Undergraduates, by W. Sharpe, Esq. ....                            | 21 | 2  | 6  |
| Gosport, by Rev. R. Bingham, jun. ....                                       | 3  | 10 | 10 |
| Iver, by Miss Mayers .....                                                   | 1  | 11 | 6  |
| London Ladies' Society, by Mrs. Frye .....                                   | 2  | 0  | 0  |
| Blackheath and Greenwich, by a few friends .....                             | 2  | 3  | 0  |
| London, Percy Chapel, Association, by Rev. S. Garrard .....                  | 12 | 8  | 2  |
| Wandsworth, Melrose-hall, by Miss Williams .....                             | 11 | 0  | 0  |

|                                                                     |       |    |         |
|---------------------------------------------------------------------|-------|----|---------|
| Melton Mowbray, Miss F. Stokes, produce of sale of Fancy Work ..... | 20    | 2  | 6       |
| South Collingham and Langford, by Mr. T. S. Woolley ....            | 10    | 0  | 0       |
| Sudbury, by the Rev. J. M. Ray, .....                               | 8     | 0  | 0       |
| For Palestine Fund .....                                            | 9     | 10 | 0       |
| For Hebrew Old and New Test. Fund ..                                | ————— |    | 17 10 0 |
| Sydney, New South Wales, by Rev. W. Cowper .....                    | 15    | 0  | 0       |
| Walton and Rosliston Society, by Mrs. Barton .....                  | 3     | 13 | 9       |
| Worcester, by Rev. D. Morgan .....                                  | 28    | 7  | 0       |
| Yeovil, by Rev. R. Phelips.....                                     | 5     | 0  | 0       |

## LITERARY NOTICE.

To be published by Subscription, "ARMAGEDDON, or *Jerusalem Regained*. A Poem. For a Prospectus and Specimen of the Work, the Public are respectfully referred to Messrs. Seeley & Son, Fleet Street.

## NOTICES TO CORRESPONDENTS.

S. T. and PHILO-JUDEUS have been received.

SENEK will be inserted.

The Committee of the London Society for promoting Christianity amongst the Jews request us to inform Φίλω, that whatever difference of opinion may exist amongst the best friends of Israel respecting the subject on which his communication treats, there is none whatever as to the absolute necessity of the London Society adhering most strictly to the principle of not affording temporal relief or support to Jewish Converts, but leaving it to individuals to act for themselves as their private judgment may direct in such cases as may arise.

We have to acknowledge the receipt of two Communications from RABBI CROOLL, addressed to C. F.—K. On the cursory perusal which we have been able to afford them, they appear to be a mere repetition of his former arguments. We have sent them, however, to our Correspondent, whose letter to the Rabbi appeared in the *Expositor* for June; and if it should be found that any of the statements or arguments are new, such portions shall be inserted, together with our Correspondent's reply. We trust the Rabbi will excuse our request that his future communications may be as much compressed as possible, as those which we have just received are rather too lengthy for our work.

We regret that the harsh language in which Rabbi Crooll addresses M. M. renders his Letter to M. M. unfit for insertion.

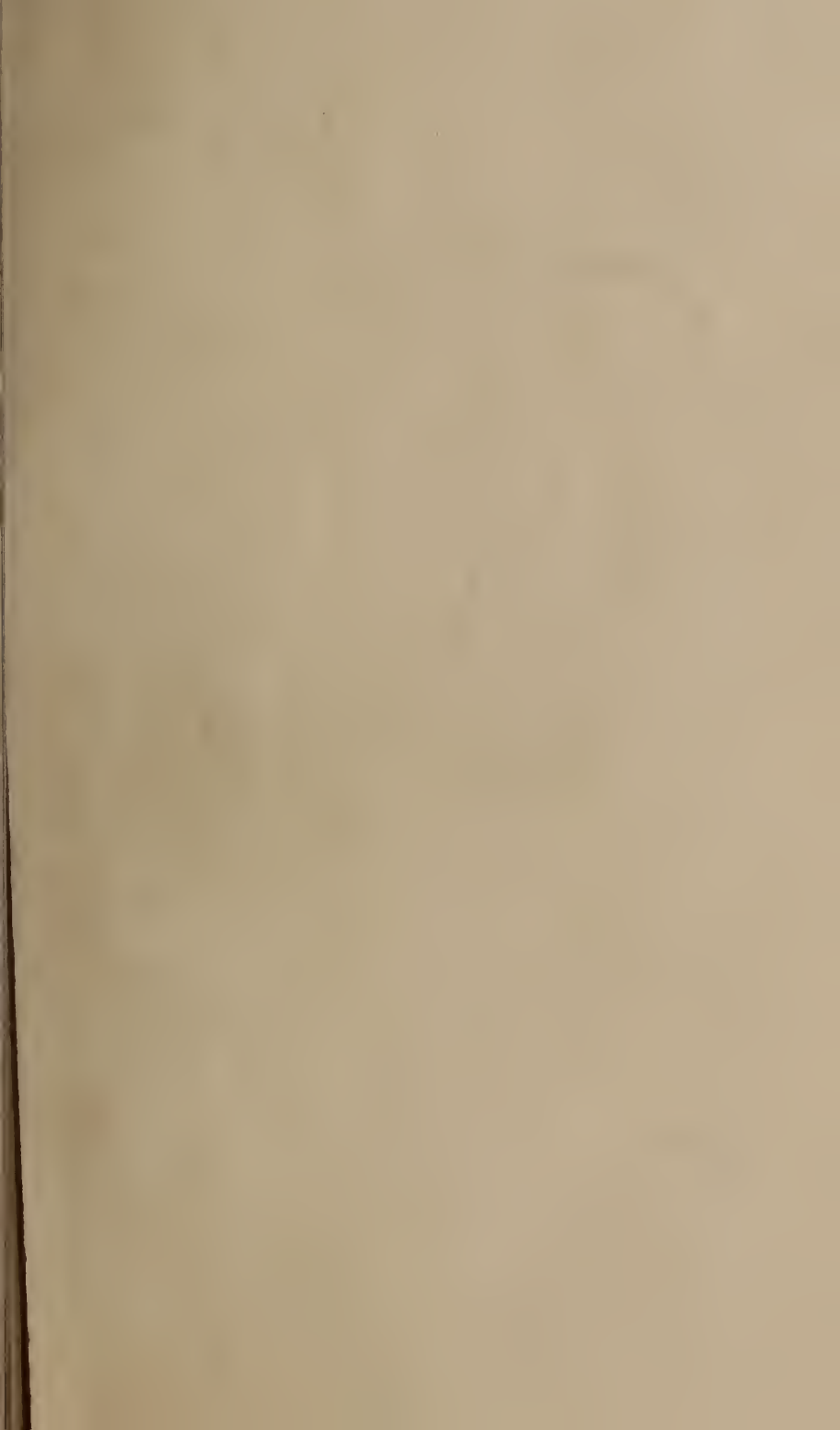
## TO ADVERTISERS.

THE JEWISH EXPOSITOR AND FRIEND OF ISRAEL affords very peculiar advantages for Advertisements addressed to the religious public.

The number printed, monthly, amounts to 3500, of which nearly 3000 (and which number is increasing monthly) are either sold or circulated among the Auxiliaries and Associations of the London Society for promoting Christianity among the Jews: by which means a certain channel of communication is opened to the numerous clerical and other supporters of that Society through the kingdom.

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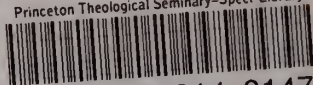


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